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THE CHURCHMAN

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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

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POETRY.

For the Churchman.

CHRISTMAS.

A star hangs bright o'er Bethlehem's vale,
Angelic voices wake the morn,
While shepherds hear the wondrous tale,
The infant Saviour Christ is born;
The harps of heaven on earth are strung,
"Goodwill to man," by seraphs sung.

They seek the babe—no regal state,
No princely pomp are his the while;
On him no bright-robed courtiers wait,
But humble peasants watch his smile.
The magi kneel, and shepherds bend
To Him, whom angels did attend.

He has resign'd a crown of light,
Laid all his glorious vestments by;
And to a world of sin and night,
Has come to suffer, bleed, and die;
To raise the dead, the sick to heal,
A mortal's griefs and cares to feel.

Saviour, again we hail the day
When brightly rose thy natal star;
Our grateful vows with joy we pay,
And nations bless thee, near, and far:
Their loud hosannas gladly raise,
To swell triumphant strains of praise.

And though no bright peculiar gem
Is hung upon our midnight sky,
Like that which shone o'er Bethlehem,
What time the heavenly hosts were nigh—
Thy word is ours, a light to be
Guiding us onward still to thee.

Oh! be our guide in earth's dark way,
Lead us in safety through the gloom;
And may thy Spirit's heavenly ray
The devious pathway still illume,
Until, in brighter worlds than this,
We see thy face, and share thy bliss.

M. N. M.

For the Churchman.

HYMN FOR CHRISTMAS.

Welcome with joy the auspicious morn
On which "the Prince of peace" was born;
The eternal, mighty God most high
Assumes our helpless infancy!
Angels from heaven his birth proclaim,
Jesus is born in Bethlehem.

Born of a virgin pure, behold,
In Bethlehem, the place foretold,
The Babe, in swaddling clothes array'd,
The Saviour in a manger laid!
Christ, the anointed, is his name,
Jesus is born in Bethlehem!

Stupendous mercy! wondrous love,
Brought the Redeemer from above,
To tabernacle here on earth,
Welcome with joy Messiah's birth;
He comes, his people to redeem,
Jesus is born in Bethlehem.

Let young and old this day, then, sing,
"Glory to Christ, our God and King!"
May "peace on earth" henceforth abound,
"Goodwill towards man" prevail around;
And every tongue prolong the theme,
Jesus is born in Bethlehem.

May thus our gratitude be shown,
Our love to God and man be known;
And when we reach the realms on high,
May we, in one sweet harmony,
With saints and angels, worship him,—
Jesus, the Babe of Bethlehem.

November, 1837. Mem.

From Dr. Wharton's Remains.

THE NATIVITY.

The event which we are this day called upon to commemorate is altogether wonderful. The fulness of time is arrived. Prophecies are accomplished. Promises are fulfilled. The expectations of the Church are realized. The desire of all nations is come: and with the shepherds of Bethlehem we have contemplated "the Babe wrapped in swaddling clothes, and lying in a manger." A new star has graced his birth. Wise men have travelled from the east to do him homage. And a multitude of the heavenly host have praised God, and said, "Glory to God in the highest, and on earth peace, goodwill towards men." Thus, heaven and earth have borne witness to the importance of this event.—But the testimony borne to him by the Prophet Isaiah is most glorious and conclusive, and the return of this day renders it peculiarly seasonable and interesting.

For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, *the everlasting Father, the Prince of peace.*—Isaiah ix. 6.

Let us then review the names of this stupendous child. Names, it is well known, are designed to distinguish, to describe, and to honor; and, generally speaking, a single name is sufficient for a single individual. Human excellences and accomplishments are rare and solitary.—One man attends to the motions of the heavenly bodies, and we call him an astronomer. Another makes himself acquainted with the nature of plants, and we call him a botanist. A third applies himself to the art of speaking, and we style him an orator. But what a number, what a variety of sublime titles are employed to show forth the praises of our Lord and Saviour!—"His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace."

He is *wonderful*, because his person exhibits wonders peculiarly astonishing and uncommon. Here we behold combined Deity and humanity; finite and infinite; all-sufficiency and omnipotence; weariness and want. This is "the great mystery of godliness," which will for ever employ the admiration of the redeemed, "God was manifest in the flesh. In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth." Thus you see that he is altogether *wonderful*. His history has no parallel in the annals of time.—His manner of life, his mode of teaching, his death, his resurrection, and his dealings with his people in providence and grace, are all unprecedented and marvellous.

His next appellation is that of *Counsellor*; for he is "our Advocate with the Father;" he appears in our behalf in the courts of heaven: and while he pleads our cause above, he guides us in all concerns here below. "In him are hid all the treasures of wisdom and knowledge."—He is the true source of all spiritual understanding. "I am come," says he, "a light into the world, that whosoever abideth in me should not abide in darkness." Counsel is mine. "I am the way, the truth, and the life." Yes, blessed Redeemer, every wrong step which we have taken through life has arisen from a disregard to thy heavenly instructions. To thee, therefore, may we henceforth refer all the difficulties we feel with regard to doctrine and duty, experience and practice, condition and circumstances.—With thee for our counsellor we can never err; if daily and hourly we feel and express this sentiment, "Lord, what wilt thou have me to do?"

His name, moreover, shall be called the *mighty* God. And, surely, were he not so, this name had not been given him. Nor would the attributes which are essential to Deity have been represented as the properties of his nature; we should not have read in the Scriptures of truth of his boundless wisdom, unlimited power, and eternal duration; nor would the mighty works so peculiar to Deity have been recorded, as wrought by him, or that worship been claimed which is due only to the Godhead. We do not here consider this doctrine as a subject of controversy. We announce it merely as all-important in itself, and as connected with the hope and experience of every believer. He is represented as "mighty to save;" and that no case is so desperate that his power cannot reach. This principle enters into all his offices; gives infinite value to his righteousness, and efficacy to his death, It renders all that he does for us, and in us, altogether divine.

He is the *everlasting Father*; or, as the original may be rendered more literally, "The Father of the everlasting age," intimating plainly that the Gospel dispensation shall be final with respect to this world, and on this account, as well as many others, materially distinct from the temporary economy of the Jews. This is the meaning of the apostle when he says, "And this word yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." And hence he adds, *we* who have embraced the Gospel, "we receive a kingdom which cannot be moved." Hence, also, the angel which St. John saw flying in the midst of heaven had the everlasting Gospel to preach unto them that dwell upon the earth.—Of this dispensation he is the Author and Founder. It is derived entirely from him; and therefore, according to the idiom of the Hebrew language, he is the Father of it; and for this reason, real Christians are considered as his children.—"Behold I," says he, "and the children which God hath given me." They derive their new and holy being from his word and Spirit, and they resemble him. "They are changed into the *same image*, from glory to glory;" and as he is the Father of the everlasting age, so he is the everlasting Father. The relation subsisting between him and his family can never be dissolved; and therefore his offspring can never be orphans.

He is styled, finally, in the text, the *Prince of peace*; because he is the Author and the Giver of every kind of peace which men can enjoy. He is the source and cause of that peace which cometh down from above, by reconciling us to our offended Maker; of that peace around us, which arises from the benevolent affections of the heart, from the destruction of pride and envy, and substituting in their place humility and mercy: of that peace within us which reconciles us to ourselves—not indeed to our sinful appetites and indulgences, but to our remedy and our dependence, to our duty and our situation. When this takes place the troubled conscience is calmed—the tumultuous passions cease from troubling—and tormenting fears and distracting anxieties subside into peaceful and harmonious composure. We then become immoderately careful for nothing; but in every thing, by prayer and supplication, we make known our requests unto God, and "the peace of God, which passeth all understanding, keeps our hearts and minds through Christ Jesus." In this consolatory language it was, that, upon the eve of his departure from them, he addressed his sorrowing disciples, "These things I have spoken unto you, that in me ye might have peace." "Peace I leave with you, my peace I give unto you." And let us remember, my brethren, that there is no peace worth having but his. The ungodly and worldly man may be insensible of his danger; he may banish reflection from his mind; he may live in what he calls a state of enjoyment, and say unto his soul, Take thine ease; but there is "no peace, saith my God, unto the wicked." This invaluable blessing is procured, revealed, and produced only by the heavenly Prince of peace. "He healeth the broken in heart, and bindeth up all their wounds. "Wherefore, ye weary and heavy laden, let your burdens be what they may, oh repair to him; he will give you rest; and "his rest shall be glorious."

Such is the Saviour, whose arrival in our world we this day celebrate. And what are we to think of him, my brethren? Are we to be offended at his mean appearance among us; or is this to be an additional motive of our gratitude and love? Are we to be disgusted at the crib of Bethlehem, or to embrace with faith the new-born Messiah, and hail his coming in the rapturous language of the prophet, "Lo! this is our God, we have waited for him; he will save us: this is the Lord, we will be glad and rejoice in his salvation?" With these heavenly sentiments, the believer no longer feels a void in his heart; he no longer wanders in quest of happiness, saying, "Who will show us any good?" He has found him whom his soul sought after. He has discovered the pearl of great price. The character and claims of his Saviour have fixed and filled his mind. The manger, the cross, and the throne; these are the attractions that real Christians feel. Here they feel obligations the most solemn and delightful. Here they find consolations the most refreshing and pure. Here they can live, and here they can die, and here they can adopt the language of inspiration, "Thou art fairer than the children of men;" or of the Church, "Yea, he is altogether lovely;" or of the apostle, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

But what do *we* think of him, my brethren? Let each of us interrogate our hearts on this question, "Has he no form nor comeliness, no beauty, that you should desire him? Do you feel no love to his name? Do you never pray, 'Lord, save me, or I perish?'" What must be thought of the inattention of such Christians?—What are we to think of the blindness of their understandings, and of the depravity of their affections? What! indifferent to the Lord and Giver of life! Where is their regard to their own safety and happiness? Can they find salvation in any other name? Can they do without him when they come to die? Or how will they appear before him when seated on the throne of his glory?

But, besides these thoughtless mortals, who feel no interest in him who is called, "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace," there are some who are more systematically wrong with regard to this subject. They profess to glory in the Cross; but they will have nothing to do with the sceptre. The righteousness of Christ is their darling theme; but they mean by it a robe to cover their own remissness and self-love. They are fond of the assurance of faith; but by this they understand a speculative persuasion of their safety, neither derived from, nor connected with any gracious operations and qualities as evidences of their acceptance. They consider it as a species of unbelief, even to question their being the people of God; but they retain the love of the world in their hearts, and discover the same unsubdued tempers as others. They think it would be wrong to allow sin either to distress or alarm them. *Sin*, say they, cannot hurt a believer. In him it is beheld with indulgence and forbearance. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." This error, like many others, does not arise from mere ignorance; and therefore the apostle St. Jude styles them who hold it "ungodly men, who turn the grace of God into lasciviousness." And such should also bear in mind what another apostle declares, that the "wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Let us, then, always remember that the true and distinguishing character of the Lord's people is, that they are saved from their sins, and from their power. And this is what every awakened soul principally desires; that being "delivered out of the hand of our enemies, we may serve him in holiness and righteousness before him all the days of our life." Wherefore, the sum of this unspeakable mercy is this—that once in the fulness of time, the great Redeemer hath appeared, "to put away sin by the sacrifice of himself;" and to them that look to him he "will appear a second time without sin unto salvation."

Behold, then, the Babe of Bethlehem, and view in him the Judge of all mankind. "Behold he cometh with clouds, and every eye shall see him; but who may abide the day of his coming, and who shall stand when he appeareth?" Happy they who have loved and followed him in the regeneration. "He will receive them to himself, that where he is there they may be also."

For the Churchman.

Mr. Editor,—In various English reviews lately published, two volumes of sermons by the late Rev. William A. Hare have been noticed with much approbation. All unite in sentiment, that they are of a character designed to be eminently useful. They are remarkable for a quality in which I fear our clergy are very deficient—simplicity of illustration. Individuals are found in almost every congregation, in town or country, whose minds are cultivated by study and reflection: the greatest proportion of all congregations consists of those who require great "plainness of speech" to make them understand the "things belonging to their peace." Our preachers seem more anxious to secure the approbation of the former class than to edify the latter. The author of these sermons is said to have attained the happy medium; on the one hand, neither to offend the well informed by vulgarity, nor, on the other, to fail in affording instruction to the common and most numerous class of hearers, by using language, and figure, and illustration above their capacity to comprehend It is much to be desired that the sermons should be given to us in an American edition. In a late number of the Quarterly Review is an able article, entitled, "Village Preaching." The following extract from the article itself contains suggestions as valuable to our own as to the English clergy. The extract from the sermons is a happy illustration of the style recommended.

"There is another canon to be observed in the composition of a sermon, of which we are reminded by the publication before us, to make it preach the Gospel as often as possible through the ordinances of the Church. It is true that this rule, like the last, applies to all sermons; but, like that, it applies to sermons delivered from a village pulpit above all. For the country people have need beyond others that the religious instruction imparted to them should refer to formularies which are familiar to them; the instruction so presented to them being in that case *sorted* for them, and therefore more likely to be profitable to persons whose apprehensions are dull and memories feeble; those formularies serving them for a syllabus, and the lecture seeming no longer a rhapsody without a plan. We believe, too, that nothing would be so effectual to bind the members of the Church together, and to disqualify them for dissent, as the systematic observance of this rule on the part of the preacher,—a rule, indeed, which the terms of his ordination vow seem to make obligatory upon him; for by that he pledges himself 'to give his faithful diligence always *so* to minister the doctrine and sacraments, and the discipline of the Church, as the Lord hath commanded, and as this Church and realm hath received the same.' Let us not be misunderstood, We are not recommending a crusade from the pulpit once a week against the separatist: it is the thing furthest from our thoughts; but we would have the minister take every opportunity that presents itself, direct, and more especially incidental, of showing that the Bible and Prayer-book speak a language one and the same; that a Christian truly formed after the model of the Church of England would hold the doctrines, discharge the duties, imbibe the spirit set forth in the word of God; that the component parts of the Christian character dispersed through the Bible are collected and organized in the services of the Church. Thus would the members of a congregation be imperceptibly moulded into the form of Christians and Churchmen at once; and being so fashioned, would not be adapted to any other frame without feeling that violence was done them. We would have the minister, therefore, sometimes ask himself, when his sermon is completed, whether it could be delivered as appropriately in the chapel as in the church; and if it could, though the fact might not imply that there was any thing in it unsound, it might imply that there was something lacking; it might be what it was, and something more.—The nonobservance of this rule in the construction of sermons of late years—for it is impossible to read many of our most popular volumes of sermons, and deny that such is the case—has tended, we believe, more than any thing besides to leave the professing members of the Church a prey to any and every species of dissent which might happen to come across them. For, on quitting the Church, they had no bonds to break, no lessons to unlearn, no prejudices to overcome. They were sheep that had never been marked, and were therefore readily lost. The following may not be the best illustrations of the practice we are recommending, which these volumes supply, but they are the first that come to hand, and may suffice:—

"'To the end, that we may keep Passion-week in a proper manner, by thinking and feeling about Christ's sufferings as we ought to do, the Church has appointed the forty days of Lent to be a sort of preparation for Passion week and Easter, just as it has appointed the four Sundays in Advent to be a preparation for Christmas. For there are two great seasons in the year which it behooves every Christian to keep who wishes to pay dutiful honor to his Saviour, or who would awaken and stir up his heart to a thankful recollection of what Christ has done for mankind. The first season is Christmas, in honor of Christ's birth, to preserve the memory of his wonderful loving-kindness in coming down from heaven, and putting on the nature of man. The other season is Passion-week and Easter, to commemorate his love in dying for us, and to celebrate the glory of his resurrection. Both these seasons are so important, and it is of such moment to the welfare of your souls, that you should keep them both in a godly manner, that the Church has set apart the Sundays in Advent, which come before Christmas, and the forty days in Lent, which come before Passion-week, as a time of preparation for them. The use of such a preparation is plain enough. In the first place, it answers the same purpose that the early bell on Sunday is meant to answer. As that bell calls us to get ready for church, so do Advent and Lent call on us to get ready for Christmas and Easter. When a musical instrument has been laid by awhile, it needs being put in tune, or it will make but sorry music. The minds and hearts of Christians, too, require to be got in tune before they can bear their part fitly and harmoniously in the services by which the Church commemorates the birth, and death, and resurrection of her Lord.'"

From the Southern Churchman.

DR. MILLER'S OPINIONS OF IGNATIUS.

A single explanatory remark is due to the reader, to aid him in understanding the articles which follow, and to justify ourselves in admitting them. Some thirty years ago, when residing in New York, Dr. Miller wrote a small volume on "The Christian Ministry," as he affirms in self-defence, (the common ground by the way of almost all theological as well as military combatants,) in which, among other things, he represented the epistles of Ignatius as interpolated, and of very suspicious authenticity in the judgment of many learned men, and therefore he would not rely upon them as good testimony in relation to the existence of Episcopacy in the primitive Church. But fourteen years after this, in his "Letters on Unitarianism," he quoted these same epistles in relation to the doctrine of the Trinity as *good* testimony in the judgment of many learned men. This was not a little surprising to some of his readers, and an explanation was called for with a good deal of reasonable clamor. How many attempts have been made to give that explanation we know not. But it seems not one of them has been perfectly satisfactory, especially in some parts of Virginia, if the Rev. Mr. Tuston has made a correct report. This gentleman, in a letter dated September 9, informed the Rev. Dr. Miller that "the old charge had been revived by some of his Episcopal neighbors," and that a diocesan bishop had recently reiterated "the statement with unhesitating confidence." To this letter Dr. Miller, a few days after, returned an answer, which was published in the Southern Religious Telegraph. But even this explanation, it appears, was not altogether satisfactory; for soon a writer over the signature of 'N.' ventured to express his dissatisfaction in a communication to the same paper. This communication not being published, for reasons assigned below, it was directed, by request of the author, to this office. Whether Dr. Miller's explanation is clear, or N's apprehension of it cloudy, we will leave to our readers to decide. All that we will do will be to publish those parts of Dr. Miller's letter to which our correspondent refers, and which touch the genuineness of the epistles of Ignatius, together with one or two brief notes. By the way, we who have so often read, with more profit than comfort, Dr. Miller's letters on "Clerical Manners," are not a little sorry that the venerable author, though greatly annoyed and perhaps provoked, should so lose his self-possession as to be constantly indulging himself in the use of such terms as, "silly slander," "dolorous strain," "gross ignorance," "weak and uncandid assailants," "rude and uncandid assailants," &c. Now, we have studied his letters to students so well, as to know that in an aged minister like him it is not *polite*.—Ignatius never did so.

EXTRACTS FROM DR. MILLER'S LETTER TO THE REV. MR TUSTON.

"But I have been more recently abused and vilified, in regard to Ignatius, by some still more weak and uncandid assailants. The ground of this abuse is, that in my 'Letters on the Christian Ministry,' I represent the epistles of that father as probably interpolated, and as of very suspicious authenticity; while fourteen years afterward, in my 'Letters on Unitarianism,' I speak of those epistles as, '*in the main*, the real work of the father whose name they bear.'—These statements have been represented as wholly inconsistent with each other, and as indicating an entire want of fairness and candor. Nothing but gross ignorance of the history of those epistles could prompt any one to make the charge of inconsistency between the statements above cited. That some of the most learned divines of different denominations in the Protestant world have expressed the opinion that even the shorter epistles of Ignatius have been tampered with and are unworthy of entire credit, every well-informed man knows—and this is all I said. On the other hand, that my statement in the latter publication is considered as equally true by the great mass of divines equally learned, I take for granted none will deny.

"The following extract from the remarks of a learned and zealous Episcopalian who writes a series of papers in favor of prelacy in the Christian Observer of London, will at once explain and establish what I mean. 'In these epistles,' says this writer, 'we have the orders of bishops, priests, and deacons marshalled with unreasonable exactness, and repeated with importunate anxiety. There appear, moreover, so many symptoms of contrivance, and such studied uniformity of expression, that these compositions will surely not be alleged by any *capable* and *candid* advocate for primitive Episcopacy without great hesitation; by many they will be *entirely rejected*. I do not mean to insinuate that the whole of these epistles is a forgery. On the contrary, many parts of them afford strong internal evidence of their own genuineness; but with respect to the particular passages which affect the present (i. e. the Episcopal) dispute, *there is not a single passage which I would venture to alledge. The language, at the earliest, is that of the fourth century*.'"

*Christian Observer, I. p. 723.**

* * * * *

"After all, however, I have no interest in disproving the genuineness of the epistles of Ignatius. The representation which he gives of the Church in his day is that of *strict Presbyterianism*.† Every church to which he wrote had a bishop, a bench of elders, and deacons. This bishop had but one communion table in his parish. It was his duty to be personally acquainted with all his parishioners, even the humblest and most obscure; to visit all the sick; to catechise all the children; to solemnize all the marriages in his flock, and to take no important step without consulting his elders. Surely none but a parochial bishop, or pastor, could possibly do all this. I consider Ignatius, therefore, though with rather a cracked reputation as to this point, as a decided and strong witness in favor of the Presbyterian system.

"I will not trouble you with further details on this subject; but I can assure you, my dear Sir, that every other charge which has been brought by these rude and uncandid assailants, against the fairness of my statements from the fathers is capable of an equally clear and conclusive refutation as I have given above. I am, my dear Sir, your friend and brother in Christ."

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To Rev. Mr. Converse, Editor of S. R. Telegraph.

About a month since I sent a communication to your paper, in which I assigned reasons for believing Dr. Miller's statement respecting Ignatius *inconsistent*. My object, in asking for it a place in your paper, was to show some of my Presbyterian "neighbors" that the charges of inconsistency were neither *silly* nor *slanderous*, but that they have much of plausibility in them. Having not yet seen any notice of the piece, I conclude that either you have not received it, or that it is to be passed over in silence. If it is your purpose not to publish it, I will thank you to place it, together with this note, in the communication box of the Southern Churchman.

— N.

To the Editor of the Southern Churchman.

The editor of the Southern Religious Telegraph duly received N's communication, and would have been happy to oblige him by publishing it, but so many have been the demands for his columns, that he has not been able to afford space for it. He would now cheerfully insert it, would other subjects permit him to discuss and settle the questions presented by N. A compliance with N's request has been delayed a few days on account of the editor's indisposition.

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For the Southern Religious Telegraph.

Mr. Editor,—Your paper of September 29, which a friend handed me a few days since, contains a letter from the Rev. Dr. Miller of Princeton, to the Rev. Mr. Tuston, of Virginia, explanatory of a charge of inconsistency first brought against himself by "Dr. Cooke, of Kentucky," and recently repeated by some of his "Episcopal neighbors." "This charge," the Dr. says, "is a cruel slander, and as silly as it is slanderous."

I have myself thought him inconsistent in several instances, and have frequently spoken of him in that light. I may be 'weak,' but I think I am not 'uncandid,' in forming such an opinion. I am sure I would not do him injustice, and am 'willing to know the truth' on this as on every other subject. I read his letter carefully several times over, and yet I confess the impression which was first on my mind has not been removed by his explanation. I ask the privilege, through your paper, frankly to state the grounds upon which I formed my opinion.

My first difficulty is respecting the epistles of Ignatius. In the Dr.'s "Letters on Unitarianism," in a note on page 122, he says, "The author is aware that the authenticity of the epistles of Ignatius has been called in question, as well as that of Barnabas before quoted. It is impossible in a work written on the plan, and with the design of these letters, to enter into the merits of controversies of this sort. It is sufficient for his purpose to say that the great body of learned men consider the epistles of Barnabas, and the *smaller* epistles of Ignatius (and from these alone he offers quotations) as, in the main, the real works of the writers whose names they bear. Of this opinion was the eminently learned Unitarian, Dr. Lardner." When I read this note, I came to the conclusion, that if it had been *possible*, "in a work written on the plan, and with the design of these letters," the Dr. would have defended the authenticity of Ignatius. For why "enter into the merits" of a controversy to disprove authority which he was about to use? But not having space for a controversy "of this sort," it was "sufficient for his purpose" to adopt the opinion of the "great body of learned men," and use Ignatius as authentic evidence for the fact, which he then wished to prove. I judged that he thought the opinion of the *eminently learned* Dr. Lardner, who maintains the integrity of the epistles as very good authority.

In his "Letters on the Christian Ministry," (page 90, 2d edition,) Dr. Miller says, "And that even the 'shorter epistles,' as published by Usher and Vossius, are unworthy of confidence, as the genuine works of the father whose name they bear, is the opinion of many of the ablest and best judges in the Protestant world." Here Dr. Miller wishes to disprove a fact, and he lays aside the opinion of the *great body* of learned men, and also of the *eminently learned* Lardner, and adopts that of another class of men.—Had I never seen his "Letters on Unitarianism," I should conclude, and I think naturally, from the above extract, that the Dr. did not regard the *shorter epistles* of Ignatius as genuine, and therefore not to be relied on in any case. I form this opinion from three considerations.—First, from the fact, that he quotes authority to show that they are *unworthy of confidence*.—Secondly, that for the sake of argument he supposes them genuine. Thirdly, from a note at the bottom of the page. "It is even agreed that some of these interpolations were made with the express view of furnishing support to the ambitious claims of bishops." From this note the inference is clear and natural, that in the Dr.'s judgment doubt, to say the least, hung over the larger body of the epistles; and not only this, but that interpolations had been made even in reference to the Episcopal controversy. It may be "gross ignorance" in me not to understand the Dr. otherwise.

When he says that "nothing but gross ignorance of the history of those epistles could prompt any one to make the charge of inconsistency between the *statements above cited*," he should remember that the larger portion of his readers are entirely unacquainted with their history. It appears to me that it would have been much better that he made statements concerning these epistles which neither required explanation on his part, nor a knowledge of their history on the part of the reader to understand his meaning. He certainly does say enough in both instances to give the plain, uninformed reader, in the exercise of common sense, the idea that *each* was distinctly his opinion, in respect not to particular parts, but the entire epistles. First, that "in the main," they were genuine, and therefore good authority. Secondly, that *in the main, and even upon the subject of Episcopacy*, they were spurious and not to be relied on.

The quotations themselves which the doctor makes, to my mind, involve a very great inconsistency. It is true, that in one place he does give the *ipsissima verba*. It is equally true, that he first quotes, and for a very different purpose, only parts of sentences, which certainly do not give the full sense of the author. When he would "establish the fact," that "presbyters are standing" in the place of the apostles, he represents Ignatius as saying, "Be subject to your presbyters as to the apostles of Jesus Christ our hope,"—"Follow the presbytery as the apostles," (page 58.) In a note at the bottom of the page, he says, "The single object of these quotations is to show that he represents the presbyters as successors of the apostles." When in a subsequent letter the Dr. would establish the fact, that "the only rational and probable construction of the language of Ignatius is, that each of the particular churches to which he wrote, besides its pastors and deacons, was furnished with a bench of elders or presbyters," he quotes the entire sentences. "It is therefore necessary, that as ye do, so without your bishops you should do nothing. Also be ye subject to your presbyters as the apostles of Jesus Christ our hope," &c. "See that ye all follow your bishop as Jesus Christ the Father; and the presbytery as the apostles; and reverence the deacons as the command of God,"—(page 93.) By the first class of quotations, and it is evident from a comparison with the second, that they do not give the sense of Ignatius I understand Dr. Miller to maintain that such presbyters as ordain, preach, and administer the sacraments, fill the place of the apostles. I am therefore at a loss to know what disposition he will make of *bishops*, as they occur in the second class of quotations, if it be true, as he says to Mr. Tuston, "that this father (Ignatius) never speaks of the bishops as *successors of the apostles*."

"When treating of the general subject" where he makes "large quotations from Ignatius," he says, "The whole strain of the epistles, then, may be considered as descriptive of Presbyterian government." Here then the Dr. asserts that the *bishops* mentioned by Ignatius are *pastors*, or bishops in the Presbyterian sense, that is, presbyters, like the apostles, empowered to ordain, preach, and administer sacraments. That the presbyters of Ignatius are only *ruling elders*; for in a note he says, "It cannot be shown then that Ignatius, by his *presbyters* and *presbytery*, or *eldership*, means any thing else than a bench of *ruling elders* in each church." And yet in another place he tells us that these very same *presbyters* of Ignatius are in the place of the apostles, as pastors of congregations, having power to ordain, preach, &c. It is evident then, Mr. Editor, that in his third letter, Dr. Miller quotes Ignatius to prove that presbyters are the *successors* of the apostles; and in the fourth he maintains, from the *very same passages*, that presbyters are only a bench of *ruling elders*.

To my mind there is an inconsistency in the Dr.'s letter to the Rev. Mr. Tuston. He says, "After all, however, I have no interest in disproving the genuineness of the epistles of Ignatius. The representation which he gives of the

* We have looked for hours in the London Christian Observer to find the passage here quoted, but without success. Taking for granted that there is some mistake in the reference, we would thank some kind friend to inform us where the passage may be found.—*Ed.*

† What does Dr. M. mean when he uses such language as this? If he mean that Ignatius asserted that presbyters were in his day as truly a part of the Christian Church as were bishops and deacons, then it is only saying what nobody denies. But if he means that Ignatius asserted the existence of only one order of ministers in the Church, then the reader may judge of his correctness by the following quotations from the epistles of Ignatius.—*Ed.*

"Seeing then that I have thought worthy to see you by Damas, your godly and excellent bishop, and by your worthy presbyters, Bassus and Appollonius, and by my fellow-servant Sotio, the deacon, in whom I rejoice, forasmuch as he is subject unto his bishop as unto the grace of God, and to the presbytery as unto the law of Jesus Christ (I determined to write unto you.")—*Page 29, Burlington Ed.*

"I exhort you that ye study to do all things in a divine concord, your bishop presiding in the place of God, and your presbyters in the place of the councils of the apostles, and your deacons, most dear to me, being intrusted with the ministry of Jesus Christ."—*Page 30.*

"Give diligence therefore to be established in the doctrines of our Lord and his apostles, that so whatsoever ye do, ye may prosper both in body and spirit, together with your most worthy bishop, and the well-woven spiritual crown of your presbytery, and your godly deacons."—*Page 32.*

"In like manner, let all reverence the deacons as Jesus Christ, and the bishops as the Father, and the presbyters as the council of God and the assembly of the apostles." *Page 33.*

"He that doeth any thing without the bishop and the presbyters and the deacons, is not pure in his conscience." *Page 34.*

"There is also one bishop together with the presbyters and the deacons, my fellow-servants."—*Page 40.*

"My soul be security for those who submit to their bishops, presbyters, and deacons—*Page 42.*

Imperfect in original

Church in his day is that of *strict Presbyterianism*." I am at a loss to know how the same epistles can, at the same time, give a strict representation of Presbyterianism, and "support the ambitious claims of *bishops*." Whether we call them spurious or genuine, the language is the same; it cannot therefore be descriptive of both, but only of one or the other. Which is it? At one time Dr. Miller says they are interpolated to support the Episcopal claim; at another, supposing them genuine, that they are descriptive of Presbyterianism. N.

COMMUNICATIONS.

For the Churchman.

The Life of the Rev. Rowland Hill, A. M. By the REV. EDWIN SYDNEY, A. M. First American Edition. New York: D. Appleton & Co. Stereotyped by Conner & Cooke. 1834. 12mo. pp. 412.

NO. IV

We have now before us the whole economy and order of Surry Chapel, a systematized method of ecclesiastical disorder. Here is a spiritual house founded by a clergyman of the Church of England, in *Deacons' Orders*, in which he proceeds to the performance of all the duties of the regular *priesthood*, in defiance (we had almost said) of episcopal authority. In this same house he associates with himself, in the sacred labors of the gospel ministry, clergymen of the same Church in *full orders*, when he can obtain the help of such; and when that help cannot be obtained, he associates with himself ministers nonepiscopally ordained, with whom he performs all the functions of the sacred office—with them he leads the devotions of the people—with them he makes the offers of mercy to a guilty world—with them he administers the sacraments—and with them he sometimes performs all these services in their several *meeting houses*, without any regard to the rules of his own chapel, under any form whatever! All this, in the eyes of a dissenter, may not appear so strange; but in the eyes of a Churchman it must be of a shape *shapeless*, and of aspect *uncomely*. So it appeared in the eyes of our dear brother, the author of the memoir, who laments in the following terms: "That there are defects in all establishments can neither be doubted or denied; but once admit the principle, that *any individual* may infringe the rules and order of his religious community, according to his own views, and we introduce such elements of irregularity and confusion as must evidently destroy all discipline, government, and real usefulness. There are abundant spheres of exertion for every Christian; and it matters not much in what circle, within the pale of the Church, a man moves, provided he fully fills out its circumference. It was on this point of *preaching*, and the power of the stated minister to admit whom he would into his pulpit, that Mr. Hill differed, both with the Churchman and the Presbyterian; nor could he see that an objection which he raised himself against this mode of procedure is amongst the many unanswerable arguments which are to be brought against it. 'I know, also,' Mr. Hill says himself, 'that this view of matters will considerably lessen the idea of ministerial importance, when the preacher is found promiscuously among all sorts of characters.' This had, (Mr. Sydney adds,) however, no weight with him, because he conceived the mode he adopted as consonant 'with GOD's own method of sending forth his laborers.' This *one* idea occupied such an immovable position in his mind, it became the hinge upon which all its motions turned, the centre from which they sprung, the point to which they reverted."

From the above quotation, as well as from many others which we might have selected, we see very clearly whereabout Mr. Sydney stands as a minister of the Church of England; he is a Churchman from principle, and here he stands firm, without wavering; nothing can be offered as an inducement to him to become irregular,—though often tempted, always faithful. It would have rejoiced the heart of the venerable man, if he could have prevailed on Sydney to have become his assistant at Surry Chapel, with a view to his succeeding him at death; but this was impossible, unless the chapel could have been placed under episcopal jurisdiction, which Mr. Hill so frequently declared could not be allowed without his violating the most solemn promises he made on its erection, namely, that it should always be on the broad principle—that its pulpit should be open to approved and good ministers of the Gospel of all denominations! Still "his anxiety to be assisted in his old age, and followed at his death by an episcopally-ordained minister, was very great," &c. This matter lay so near his heart, that not having this good thing in prospect, his last days were much discomfited. For many years Mr. Hill was occasionally served by his clerical brethren at Surry Chapel; but as time rolled away, these kind-hearted brethren dropped, one by one, under the hand of death, and none rising up in succeeding generations could be prevailed upon to fill the breach. Upon reading Mr. Sydney's account of the funeral, we were afflicted exceedingly upon observing that no *clerical* brother, old or young, was engaged to perform the last mournful office of committing the body to the tomb. "Clergymen and dissenting ministers followed;" and so might the humblest member of his communion, but no clergyman, either bishop, priest, or deacon, who would pronounce over the grave those solemn words of inimitable expression in the burial service.—"Forasmuch as it hath pleased ALMIGHTY GOD, of his great mercy, to take to himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our LORD JESUS CHRIST; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself." But this whole service was read by dear brethren in the ministry, who, if they were not of the same order, were doubtless as deeply interested in the mournful scene as any of his other brethren could have been.

"Howl, fir-tree, for the cedar is fallen," were the words of the text selected for the funeral sermon, selected, we doubt not, by Mr. Jay himself; the choice is like him, and the discourse, we conclude, was in perfect accordance: but the sermon has not yet reached us in our retreat.—We write this article in the back country, up on the mountains, among the trees of the forest, from whence we have gathered annually, for some years, "the fir-tree, the pine-tree, and the box together, to beautify the place of our little sanctuary" in this wilderness,—yes, beloved Surry, we are involved in all your griefs, for we have been partakers with you in your joys; we have shared with you in the fruit of his labors; three individuals in our family were *dedicated* to GOD in baptism by his *office and ministry*, and he has often put the *cup of salvation* into our hands—the communion of the blood of CHRIST. We rejoice with you, too, in that his usefulness was commensurate with his days; and that he was at last received as a shock of corn cometh in its season—as a cluster of grapes fully ripe. But the "cedar is fallen!" He is the last of a race of mighty men, and he the mightiest. When Whitefield fell, more than sixty years ago, there were not wanting brethren of the same order to fill up the gap. When Wesley was gathered to his fathers, more than forty years since, he left a remnant to follow on in the same track. But Hill, after an indefatigable wayfare of above threescore years, is called to his rest, and to his reward, and no brother in the same bonds is found to perform his funeral rite, nor to pronounce his eulogy, nor to succeed him in office!! "Howl, fir-tree, for the cedar is fallen."

It is painful to observe, as we pass along, how affections, strangely discordant and conflicting, agitated the strong mind of our departed brother. He was, by his ordination, pledged as a clergyman of the Church, which pledge, however, he never held sacred: still he clung to the honors of such a ministry, and always shrunk from the imputation of dissent. But the persons he associated with himself in his grand career were chiefly dissenters, persons not conforming to the Church of England; those ministers with whom he labored in the Whitefield connexion were mostly of this stamp, and those few who were otherwise were *irregular* like himself, though perhaps not in the same degree. Surry Chapel, from the first, was served in this way; nay, instituted upon this *broad principle*. Mr. Hill outlived all the irregular clergy with whom he had embarked in early life, so that at the time of his decease, and long before, he could see no *clerical* brother who would come to his assistance during his declining days, and promise to succeed him at death. Such was the state of spiritual things in the Church at the time of Mr. Hill's demise, that no clergyman could be found sufficiently irregular in habit or disposition to accept the *primacy* of Surry Chapel. What a change in clerical habits since the days of Rowland's beginning! Then a *few* awakened and *inspired* men thought themselves called to an extraordinary work in gospel preaching; they thought themselves justified in adopting any measures, however irregular, so that they might promote the best interests of their fellow-men. They were, as we have seen, but few in number; the rest of the clergy a host, *twelve thousand*, and mostly beneficed and provided for, and very many of them too careless and insensible to the wants of the people—circumstances which would most certainly excuse, if not justify the zeal of these few extraordinary men. Now the clergy are a host of equal number, and vast numbers of them reputed as *evangelical* and *devoted*, consisting of all orders and degrees, from the bishop down to the curate and lecturer, and yet *not one* is now found out of all these that will sacrifice his sensibilities on order and consistency and become "*rector of Surry Chapel*." Well, it should seem that the end for which the Tabernacles and Surry Chapel was built is now answered in the vast increase of evangelism in the Church. Now then, it would appear to us, that there should be a change of measures in *these chapels*, and to be particular, if the clergy cannot be brought to Surry Chapel, cannot Surry Chapel be taken to the clergy? Cannot this same Surry Chapel be brought over to the Church and *consecrated* to the service of that very communion in which its founder was ordained, and in which his ministry was pledged to have been exercised? But here we are arrested and obliged to stop—there are so many questions to be settled on this subject before we dare proceed, that nothing farther shall be urged by us considering we can have, at this distance, but little interest in the case! But there is Wotton Chapel in Mr. Hill's own gift, why cannot that venerable tabernacle become *chapel of ease* to Wotton Church? The answer is in the *will* of the deceased. *The chapels of Wotton and Leamington, and their appurtenances, with certain deductions, are left to the Village Itinerancy*: an *institution* of rather modern date, set up for the purpose of supplying villages, and other country places, with an itinerant ministry in the dissenting way, because *so few evangelical* ministers were then in the Church. This "Itinerancy" we should think might be dispensed with now, since there are *so many* faithful and *evangelical* men laboring within the bounds of the Establishment!—But so far from any return to the *old way*, our venerable friend and brother seems determined to drive all ecclesiastical and spiritual matters still farther on in the same direction of opposition as formerly, and even, to render the return of any of these congregations impossible, he fixes them, by his last will and testament, in the *dissenting interest for ever*.

For the Churchman.

HISTORY OF GRACE CHURCH, JAMAICA, L. I.

(Continued.)

September 3, 1764.—At a meeting of the Vestry of Grace Church, Jamaica, the following letter was read. "Whereas there has been a good deal of contention and uneasiness in the parish, between the inhabitants of the three towns, concerning the turns of divine worship, therefore, for the sake of uniting all persons in peace and brotherly love, it is proposed, viz. First, that Newtown and Flushing have divine service at their chapels every third Sunday, except their turns fall on Christmas, Easter, or Whitsunday, in which case they shall lose their turn. Secondly, that beside preaching at Jamaica every third Sunday, the minister will return from Newtown and Flushing, and preach at Jamaica at — hour in the afternoon in winter, and at — o'clock in summer—all which he thinks he shall be able to accomplish, provided the people are punctual in attending; in which proposal the Newtown and Flushing congregations will have their demands complied with, and all occasions of dispute, contention, and discord, will be cut off, and the Jamaica people will have divine service every Sunday. The rector therefore hopes that the churchwardens and vestrymen of Jamaica will agree to this regulation, as it will tend to establish peace and unity in the parish, and will take off a great load of odium and reproach from SAMUEL SEABURY.

The vestry unanimously resolved to comply with the above proposal for the space of one year, and afterwards during pleasure.

Mr. Kneeland, the Society's catechist at Huntington, and formerly occupying the same station at Flushing, is come to England, and bringing with him very sufficient testimonials, not only from the people of Huntington, but from the Rev. Dr. Johnson, Mr. Auchmuty, Mr. Winslow, and others, as a person of an excellent character, and well qualified for the office of a clergyman, has been recommended to the Lord Bishop of London, for holy orders, of which being found worthy, he is to be retained in the service of the Society. The missionary at Westchester, reports this same year, that he had, in pursuance of the powers given him by the Society, appointed Mr. Nathaniel Seabury, a son of the late worthy missionary at Hempstead, to be schoolmaster at Westchester. The allowance to Mr. Seabury, 50*l*. No catechist named for Flushing, Mr. Kneeland having become catechist at Huntington, on an allowance of 10*l*.

The Rev. Samuel Seabury continued to serve the parishes of Jamaica, Flushing, and Newtown, until the year 1765, when he removed.—His allowance was 50*l*. per annum.

From 1765-9.—No salary is appropriated by the Society, nor is any thing recorded concerning the state of the parishes, except that the Rev. Mr. Leonard Cutting, missionary at Hempstead, reports that he baptized one adult and five children at Flushing, a vacant mission in the year 1769. During this interval the three parishes were vacant, and dependent for religious services on the occasional assistance of the neighboring clergy.

February 28, 1769.—From Dr. Burton's letter to Dr. Auchmuty. "The Society have recommended Mr. Joshua Bloomer to the Bishop of London for holy orders, intending to appoint him, at the next board, missionary at Jamaica, Flushing, and Newtown. It had indeed been determined not to send another missionary to those places, on account of the great deficiency of the people in making good their promised contributions to their late minister, Mr. Seabury. But your and Mr. Inglis kind interposition on their behalf, have induced the Society to depart from their former resolution. I have directed the people of Jamaica, Flushing, and Newtown, to deliver their obligations for their promised contributions in favor of Mr. Bloomer, into your hands."

Joshua Bloomer was a major in the provincial service previous to 1762. On the first of May, 1762, he opened a store on the west side of Peck's Slip, in New York, and there continued until May, 1763. After that he studied divinity with the Rev. Charles Inglis, and in 1765, he went to England for ordination. At his return he was settled at Jamaica, Long Island, to succeed the Rev. Samuel Seabury, jun., who had removed to the borough of Westchester, about the year 1765.

May 23, 1769.—Whereas the venerable Society for the Propagation of the Gospel have been pleased to consider our distressed situation, and have appointed the Rev. Joshua Bloomer to be our missionary—and, whereas, by an agreement with the said Mr. Bloomer, previous to his embarkation to England for holy orders, the three congregations of Jamaica, Newtown, and Flushing, engaged to pay him the sum of thirty pounds per annum in case he was appointed their missionary, and also to make up any deficiency that might be in his salary from the Society, which we find to be 20*l*. less than his immediate predecessor, Mr. Seabury, had. We, the subscribers, members of Grace Church, Jamaica, in order to make up our quota of the said 20*l*., which is the third part of that sum, and also to contribute our quota, which is the third part of 30*l*., do hereby promise to pay to —— the several sums annexed to our respective names for the use of Mr. Bloomer; the said sums to commence on the 8th day of November, 1768, to be paid at two half yearly payments, that is to say, on the 8th day of May, 1769, and on the 8th day of November ensuing, and to be continued while Mr. Bloomer resides among us, and officiates according to agreement, and during each person's residence in the parish. Dated at Jamaica, May, 1769. Signed.

(To be continued.)

For the Churchman.

PSOMISMATA.—NO. I.

The sole object at which the great men of antiquity aimed was fame, self-idolizing. This is the bent of the natural heart. As it was in past ages, so does it still equally remain; and is equally the great spring of action now as well as then. The Christian religion destroys this principle, and implants in its stead the love of GOD. It is this for which the Christian labors, and for which he brings forth fruit. His own individuality is swallowed up in the omnipotence and loving-kindness of Deity; his own fame and present good in the love of CHRIST.

The false repentance of the nominal Christian is like that of Pharaoh before Moses. As long as the plague was present to him and the danger imminent, his heart melted, and he was willing to sacrifice all; but as soon as they were removed, when he had no longer cause to fear immediate torment, he returned to his old ways, and sinned still further against the LORD.—Such, it is to be feared, are but too many of the "awakenings" at revivals. Such is ever repentance which arises *solely* from fear, and proceeds no further. Let the prospect of immediate death pass away, or let the suffering or terror under which he writhes be alleviated, and the nominal Christian is again as really a slave to his lusts and as fond of and as obedient to the world as ever; nay, perhaps more so; for iron which has been heated becomes steel. Not so the repentance which springs from love, and a deep sense of our utter unworthiness to receive any mercy from an offended GOD. Love increases by time, fear always diminishes: such is the difference and the effects are consequently contrary.

The Christian life is progressive: there can be no standing still unless from death. St. Paul prays for the Philippians, "That their love may *abound more and more*," in their knowledge of GOD, of themselves, and of all things concerning their spiritual life, and in all judgment; he prays that they may *increase* in all these. Such is our natural darkness and ignorance, and such the mystery of godliness, that in this life we can never attain to the perfection of either. There always is, and always will be room for improvement; and to this end it is our bounden duty to exert ourselves. But as with the mind, so with the soul. If we be not going forwards, we are going backwards; our only safety consists in action. How few of us are striving for, and pressing onwards to this perfection. How sadly willing are we to remain where we are, merely, if possible, to keep our ground. Without the continual prompting of the HOLY GHOST we do nothing.

Humility does not consist in blinding ourselves to our abilities, spiritual or natural; to our station in society, &c.; for that were folly or affectation; but in referring them to their proper source and regarding them as given to us for certain great purposes. A great deal might be said on the difference between true and false humility, which, by many persons, especially in the present day, is but ill understood. There are, for instance, a great many views of religion in the world, of a character peculiarly fitted to repress Christian exertion; and these proceed chiefly from mistaken notions of Christian humility, which is thought not to consist in referring our spiritual abilities to GOD, but in undervaluing them. The true view of the subject is that which is contained in the verse, "I can do all things through CHRIST strengthening me." To boast of one's own merits is odious, though that cannot be called an expression of boasting, which ascribes nothing to the virtue of man, but professes all to proceed from the gift of GOD.

The clergy are as guides, who raising their voices before us, like torches at a distance, and as looking down from some commanding height, call out, and exhort us where we should walk and whither direct our course with certainty and safety.

In the literary history of the fifth and sixth centuries and onwards, it is interesting to observe the peculiar direction the universal mind took. Unwilling or unable to grasp great principles, it amused itself with trifles, and spent its best endeavors on unimportant discussions or minute particulars. The power of arriving at great and sound principles appears to have been entirely lost. And it is pleasing to trace the development of mind from the dark ages upward, how fundamental principles were continually, though gradually formed, acted on, and purified. High civilized people do not neglect isolated facts, but they value them only as means. The uneducated hold them to be the end. The state of a nation may be pretty accurately estimated by the number of general principles current, and of every-day use among the middle classes. They do not arrive at them by their own observation and reasoning; but it proves that they have or have had philosophers both in number and power, and that the influence of learning has spread far and wide.

The discoveries of Newton are now familiar to the schoolboy; and the original principles of Bacon are the property and in possession of every one. T.

For the Churchman.

THE CHRISTMAS BUDGET.—NO. III.

"England was merry England, when
Old Christmas brought his sports again.
'Twas Christmas broached the mightiest ale,
'Twas Christmas told the merriest tale;
A Christmas gambol oft would cheer
The poor man's heart through half the year."
Sir Walter Scott.

Who can recount the good old times of merry England when Christmas was kept in its ancient glory? To look upon this festival now in its decline of outward ceremony and respect, is like coming to a banquet after the feast is devoured and the guests departed. There are a few broken remnants of the meats and delicacies left upon the board in confusion and disorder, which bear no mark of the well-filled table, the good humor of the company, the song and anecdote which have quite died away amid the deserted walls. Of Christmas the day only remains, a day that can never perish, but sadly shorn of its old splendor. It was once the watchword of light-hearted gayety and merriment through the long year; its coming was heralded by all due observances; the nightly music of the waits led the way to the fireside ceremonies of Christmas-eve, when the yule-log illuminated the vast hall filled with gay groups of dancers sporting beneath the shade of the misletoe. All the members of the family collected together to strengthen that homely feeling which prompted these rejoicings. Hilarity and benevolence went together hand in hand. The master relaxed the closely-knitted brow of care and anxiety to unbend his mind in the vacant frolic of the hour, and the servant felt his existence proportionably elevated and lightened. The rich man can spare these recreations: his festivals come too often to be holydays; but the poor man has little left him in requital for the forgetfulness of poverty and the ills of his condition in the broad unthinking jollity of Christmas. It was a season of good feeling and charity. The fine old English gentleman all of the olden time was the very mirror of hospitality, who,

'While he feasted all the great he ne'er forgot the small.'

Christmas-day came and found the people assembled in the village church, singing perhaps that beautiful carol, so simple and touching, yet eloquent, which the Church yet employs,

Whilst shepherds watch'd their flocks by night,
All seated on the ground,

while they felt a new love for that religion which taught peace on earth, goodwill towards men, entering into their hearts. As Christmas was looked forward to with pleasure, and as it were seized upon by anticipation, so it was parted with reluctantly. At twelfth night it was at length yielded to the ordinary common days of the calendar. It is in vain to repeat the praises of Christmas, after the papers of Washington Irving, in the Sketch Book, and we have only written these few sentences to introduce a quaint picture of ancient Christmas in prose, together with a joyful cheerful song, as a pendant. The first is an extract from the old volume of "Round about our Coal Fire or Christmas Entertainments," which we give from the English essay* before referred to, and the song was found in that pleasant collection of miscellanies, Howe's Year Book.

"There was once upon a time hospitality in the land; an English gentleman at the opening of the great day had all his tenants and neighbors within his hall by daybreak, the strong beer was broached and the black jacks went plentifully about with toast, sugar, nutmeg, and good Cheshire cheese; the rooms were embowered with holly, ivy, cypress, bays, laurel, and misletoe, and a bouncing Christmas log in the chimney, glowing like the cheeks of a country milk-maid; then was the pewter as bright as *Clarinda*, and every bit of brass as polished as the most refined gentleman; the servants were then running here and there, with merry hearts and jolly countenances. Every one was busy in welcoming of guests and looked as snug as new-licked puppies; the lasses were as blithe and buxom as the maids in good Queen Bess's days, when they eat sirloins of roast beef for breakfast; Peg would scuttle about to make a toast for John, while Tom run *harum scarum* to draw a jug of ale for Margery. * * * This great festival was in former times kept with so much freedom and openness of heart, that every one in the country where a gentleman resided, possessed at least a day of pleasure in the Christmas holydays; the tables were all spread from the first to the last, the sirloins of beef, the minced-pies, the plum-porridge, the capons, turkeys, geese, and plum-puddings, were all brought upon the board; and all those who had sharp stomachs and sharp knives, eat heartily and were welcome, which gave rise to the proverb, 'Merry in the hall, when beards wag all.' There were then turnspits employed, who by the time dinner was over, would look as black and as greasy as a Welch porridge-pot, but the jacks have since turned them all out of doors. The geese, which used to be fatted for the honest neighbors, have been of late sent to London, and the quills made into pens to convey away the landlord's estate; the sheep are drove away to raise money to answer the loss at a game at dice or cards, and their skins made into parchment for deeds and indentures; nay, even the poor innocent bee, who was used to pay its tribute to the LORD once a year, at least, in good metheglin, for the entertainment of the guests, and its wax converted into beneficial plasters for the use of sick neighbors, is now used for the sealing of deeds to his disadvantage."

A CHRISTMAS SONG.

"Come help me to raise
Loud songs to the praise
Of good old English pleasures:
To the Christmas cheer,
And the foaming beer,
And the buttery's solid treasures;

To the stout sirloin,
And the rich spiced wine,
And the boar's head grimly staring;
To the frumenty,
And the hot mince pie,
Which all folks were for sharing;

To the holly and bay,
In their green array,
Spread over the walls and dishes;
To the swinging sup
Of the wassail cup,
With its toasted healths and wishes;

To the honest bliss
Of the hearty kiss,
Where the misletoe was swinging;
When the berry white
Was claimed by right,
On the pale green branches clinging;

When the warm blush came
From a guiltless shame,
And the lips so bold in stealing
Had never broke
The vow they spoke
Of truth and manly feeling;

To the story told
By the gossip old
O'er the embers dimly glowing,
While the pattering sleet
On the casement beat,
And the blast was hoarsely blowing;

To the tuneful wait
At the mansion gate,
Or the glad sweet voices blending,
When the carol rose
At the midnight's close,
To the sleeper's ear ascending;

To all pleasant ways
In those ancient days
When the good folks knew their station,
When GOD was feared,
And the king revered
By the hearts of a grateful nation;

When a father's will
Was sacred still,
As a law, by his children heeded;
And none could brook
The mild sweet look,
When a mother gently pleaded:

When the jest profane
Of the light and vain
With a smile was never greeted;
And each smooth pretence
By plain good sense
With its true desert was treated."

There are some homely hints, at least of cheerfulness and content, in these rhymes of our forefathers. In an over-busy and anxious age it is good sometimes to throw the mind back upon the past, to see how men lived in other days. The heart and human life still remain the same under the different outward variations of fortune: we have still the same passions to govern and the same faculties to provide for.—The first and the nineteenth centuries are alike in this respect. So the experience of one period may answer for all. If I am to learn how the soul, by a proper governance and moderation in all the faculties, advances in health and happiness; how the vain desires are to be repressed, and fair hopes encompassed; how sorrows are to be alleviated and miseries endured; how good fortune can shine out of adversity and prosperity be yet more happy; in fine, how the path of life may be trod toward heaven—next to my Bible, let me learn all this from the good sense and religion of our English ancestors.

* Christmas Carols, ancient and modern. By William Sandys, F. S. A. London. 1833.

For the Churchman.

ADVERSARIA.—NO. III.

QUID NON DEM?—*Horace.*

Puritanism.—Let us look a little at it as it was. Take the following from Archbishop Laud's Annual Account of his Province, 1637. "At Biddenden I have suspended Richard Warren, the schoolmaster. This precise man will read nothing but divinity to his scholars; no, not so much as the grammar rules; unless Mars, Bacchus, Apollo, and Pol, Ædepol may be blotted out."

And this from Archbishop Abbot's account, 1632. "And yet the lord bishops of London and Lincoln have been *forced* to deprive two or three, whom no time can tame, nor instruction conquer, according to the rule, *immedicabile vulnus ense recidendum est*." The word *forced*, which we have placed in italics, is worthy of notice. It would be easy, if we had the books at hand, to give curious confirmatory accounts of the seditious wildness of these gentry. That those who were suspended suffered nothing beyond the legal penalty for misdemeanor, according to the law of their age, will not be doubted by any who have fairly read the contemporary accounts. Indeed the cases on record (if there are any) must be extremely rare, where punishment was resorted to at all, until every other means had failed. Upon what, then, is the charge of tyranny in the Church of England of that day based? Undoubtedly on the biassed representations of the New England Puritans. They are sustained by their no less illiberal Unitarian successors; but let it cleave to them. WE see with other eyes.

Take another view. The system of itinerant preaching (however we may have learned to regard it) was well calculated to excite suspicion and apprehension in that age. Nor can it be doubted that these men preached what they certainly professed—doctrines directly promotive of sedition. "The lecturer went from village to village; and at the end of the week proclaimed where they should have him next, *that his disciples might follow*. They say the lecturer was ordained to illuminate the dark corners."*—Archbishop Laud's Account, 1633.

There is one other phase in which Puritanism may be examined—its literature, or printed statements and addresses. The latter word we use intentionally, to express the prominent feature of their publications. They were almost universally *addressed* to the common people.—The exceptions to this, as the works of Prynne and some others, were equally prepared for effect with other orders. And what was the character of these books? I will instance Prynne's Histriomastyx, a large quarto, pretendedly against plays and players, but really a virulent attack on play-goers; in which epithet were comprehended all the adherents of Church and State, including by direct allusion the king and royal family. If this was intended for more than satire or abuse, if it aimed at popular action and revolt, and had the same probabilities in favor of its success as in Prynne's time, we think it would be called seditious in this day, and liable to punishment by English law. How much more so in the reign of Charles I., when every omen portended revolution.

PHILARCHÆUS.

Note.—The authorities above cited are from the originals in the appendix to Wharton's History of the Troubles and Trial of Archbishop Laud.—Folio, London. 1695.

* King Charles added this marginal note to the passage above cited: "C. R. If there be dark corners in this diocess, it were fitt a true light should illuminat it, and not this that is falce and uncertain." A curious admonition to the prelate, and worthy of the martyr.

ISAAC WALTON, himself a man of a very cheerful, contented spirit, said, "I knew a man that had health and riches, and several houses, all beautiful and well furnished, and would be often troubling himself and his family to remove from one of them to another. On being asked by a friend why he removed so often, he replied, 'To find content.' But his friend answered, 'If you want content, then leave yourself behind, for content can never dwell but with a meek and quiet mind.'"

To live without the love of CHRIST, is to despoil yourself of the only true zest of the life that now is, and the only gospel hope of the life to come.

THE CHURCHMAN.

SATURDAY, DECEMBER 23, 1837.

NOTICE

Is hereby given, that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

THE NATIVITY.—By the immemorial and universal usage of the Church, the TWENTY-FIFTH of December is set apart for the special commemoration of the mystery of the incarnation of the Son of GOD. The day is at hand; and we trust that the awakening and impressive services of the Church which have preceded its approach have served to prepare the minds of her members for its meet, serious, and cheerful celebration. Unspeakably animating is the thought, that on that day the hearts of millions will be turned as the heart of one man, to acknowledge with mingled gratitude and adoration, the greatest blessings that have been conferred on our fallen race. On that day also the sacrifice of redemption will be commemorated by the holy Church throughout all the world, and the innumerable host of her penitent and believing children, will experience its precious consolations and quickening power. In celebrating the birth of the Redeemer, we celebrate, moreover, the birth of mankind to all the felicity and glory, which in virtue of their redemption they have or ever will possess. A day distinguished by such awful, inspiring, and unutterable associations should not pass unobserved by any who have the reason or sensibilities of man. Let it be consecrated to grateful and solemn mirth. Let it call forth the liveliest interchange of social feelings and the most heartfelt expressions of goodwill to all creatures; and let these and all other awakenings of the season, be concentrated in one profound and universal sentiment of PRAISE TO THE CREATOR.

LIBERTY AND LAW.—The following is an extract from a private letter to the editor, from one occupying a high station in the Church. We think that there is a propriety in its publication, as it is right that our Church, whenever opportunity offers, should be screened from the obloquy sometimes cast upon her, of cherishing a spirit unfriendly to liberty and popular institutions. The letter was written nearly two months ago, and was reserved by us to appear as an accompaniment to some more extended remarks of our own which we had intended to publish on a kindred subject.

"There is no such thing current in decent ranks as a spirit of insubordination,—but only among infidels and radicals in morals, who are but the few. As much submission to the laws exists now and here, as ever did any where; all the difference is, that an educated community reflect and inquire as well as submit; but serfs and boors submit in ignorance. And though we have plenty of law-breakers, and constant active duty for the police, we have no bands of robbers and highwaymen, banditti, &c.; with us the spirit of insubordination does not take that shape—it has no stronger organizations than gangs of pick-pockets or counterfeiters. We have had some mobs—what country or age has not? We have had a convent burned and justice refused afterwards, the whole affair amounting to severe and most unjustifiable persecution; but what land or period of any length has been less in fault? only, this was a persecution by the people, not by their executive rulers; even such magistrates as were in fault, if that were the case, stood in awe of the people: why is persecution by the governed worse than that of governors? what do burnings and mobs, ay, and Lynch-law to boot, what do they indicate of the temper of our nation at large? nothing at all. And croakers have no right to seize upon them to give us a national scolding, and predict our downfall, and allege that our social elements are more under the influence of repulsion than attraction. Nothing like it. Show me another nation that has kept together without force. What then holds *us* together but good feeling and good principle, both having general prevalence through the *dynamic* effect of good information largely diffused? And what does this prove, but that the spirit of subordination is peculiarly triumphant? True, freemen do not pursue their course like soldiers marching on parade; they *will* use their liberty and skip about and play perhaps some antics; but they go forward as rapidly, and reach their goal with as great certainty,—while all the time they have that happiness which is derived from the consciousness of being free. A truce then to the prognostications of evil! I think better of my country and my countrymen than to believe them. And I think better of these than to maintain that they are to be taught dogmatically any truths beyond those imbibed in childhood. Plain men are more intelligent among us than some crusty students think fit to allow. You can prove to them that the Bible is the word of GOD, and you can show them that a doctrine is or is not in the Bible. I mean, their minds are competent to sufficient inquiries of this sort. And though these things are all disputed, and a plain understanding may thus be puzzled, are not the most erudite puzzled likewise in the midst of their fullest investigations? and what can be gained by dogmatical teaching, when it can equally be resorted to on the other side? Dogmatical teaching requires the dark ages to be endured, or at least the darkness of serfs and slaves: and for American writers to commend such an expedient, is as incongruous as for a Protestant to take Luther to task for doing what he did (though incidentally) in the cause of freedom. That the spirit of liberty has been abused to violence and bloodshed, is true; but it only proves that it does not make men perfect. The spirit of bondage, instigated by the spirit of despotism, has slain its ten thousands where the other has slain its thousands."

TENNESSEE.—No good design for the benefit of this Diocese shall fail of a hearty commendation from us, and every such will receive, we hope, the approval and co-operation of our readers.

To Churchmen.

The subscriber is about to proceed, as a missionary, to the southwest, for the purpose of lending his feeble efforts to that able champion of the Church, the Right Rev. Bishop Otey, in extending the walls of our Zion. That he may not be destitute of materials for carrying on the work, he wishes to enter his labor with the Bible in one hand and the Prayer book in the other.—Without these, he may look in vain for safety within our ramparts; but with them, he cannot only repel innovation, but put upon all who embrace their "form of sound words," "the whole armor of GOD." The missionary therefore appeals to Churchmen who feel and desire that "for Zion's sake he should not hold his peace, and for Jerusalem's sake he should not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth," and consequently to render him assistance by donations in Prayer-books and Bibles for distribution in that portion of the Redeemer's vineyard unto which he has been called to labor—for which he will ever nourish a sense of gratitude.

Donations may be left at Messrs. Swords, Stanford & Co., 152 Broadway, or at the Protestant Episcopal Press, 28 Ann-street, directed to

C. A. FOSTER.

Fishkill, Dec. 14, 1837.

TO CORRESPONDENTS.—"Pro Bono Publico," in reply to Adversaria No. II., "W.," and "G. W. N.," are received.

"Aleph" will find a note at the office explaining the reason of his communication not being inserted.

"A Subscriber" is informed that the Report of the Tract Society has been referred to a joint committee of the Protestant Episcopal Press and the Tract Society, during the consultation of which the circulation of the Report has been suspended. Under these circumstances, we deem it improper to make the Report the subject of public discussion. After the result of the joint committee is made known, "A Subscriber" shall be inserted if he desires.

Imperfect in original

ONEIDA INDIANS.—When the delegation of the Oneida Indians, with their missionary, the Rev. Mr. Davis, proceeded to Washington, they were accompanied by D. A. Cushman, Esq., of this city, in the capacity of delegate from the Domestic Committee of the Board of Missions, whose co-operation, it was thought, would further the design of the delegation.—We have had the pleasure of an interview with Mr. Cushman since his return from the seat of government, and understand that, although nothing definite has transpired, there is yet a prospect of a result favorable to the wishes of the embassy. The case of the Oneidas was found to excite no little sympathy; and the delegation, in the interviews which they had with several of the heads of department, and distinguished men at Washington, received assurances of friendship and kindness. They waited on Mr. Senator Wright, who, while comptroller of this state during the residence of the tribe at Oneida, had them more especially under his supervisory care, and was not ignorant of their history, and the hardship of their lot. One of the principal chiefs, Daniel Bread, delivered a talk, in which he portrayed, in heart-stirring terms, the situation of the little tribe at Duck Creek, who were waiting with anxiety the return of their chiefs, to know whether they must abandon their comfortable homes, their little church and school-house, and roam again over the trackless forest with the wild Indian. He appealed to the honorable senator to protect the weak against the strong—the ignorant against the wisdom of the wise; he asked for them no boon at the hands of government—no,—the Oneidas wanted only a very small portion of what they had bought, and paid for. In the course of this simple but truly eloquent speech, the chief observed that he had understood that objections had been made to a ratification of the treaty, in consequence of a provision in it which allowed him ten thousand dollars for divers services and expenses incurred by him in the removal of the tribe from this state, and their subsequent settlement at Duck Creek. "Let not that," said he, "be any obstacle in the way to the ratification of the treaty: it is justly my due, but I will give it all. Only secure to my nation their land; and if it be the will of the Good Spirit that I shall die poor, I will not complain. If our people can have their homes and be happy, 't is all I ask."—The honorable senator replied, assuring them of his friendly aid in their behalf.

ROWLAND HILL.—The articles that have appeared in review of Mr. Sydney's Life of Rowland Hill are from the pen of a clergyman of our Church, who was in by-gone years a Methodist clergyman, and a friend and associate of Mr. Hill and his early coadjutors. We mention this fact now, as it gives additional interest to a part of the present number. In some of the historical reflections interspersed through the series, in reference to the state of piety in the Church of England, in past ages, the editor does not wholly coincide. With the series, however, taken as a whole, he has been pleased; but the motive which has chiefly weighed with him in bringing the articles before his readers will be apparent in the last number, which will be published next in order, the present being the last but one. The conclusion to which the writer is brought, with all his well-placed affection for the Methodist Society, respecting the evil effects of *schism*, and the manner in which he points out its incidental influences on the character of the age, present an admonition from experience too good to be lost.—We take this occasion therefore to bespeak attention for the concluding number.

One number has been omitted in its proper place: this mistake, which we regret, we shall rectify as far as possible, by publishing the omitted number at the end of the series.

GENERAL THEOLOGICAL SEMINARY.—The annual ceremony of the matriculation of the newly-admitted students of this Seminary took place on Sunday evening last, in the Chapel of St. Peter's Church. Evening prayer was read by the Right Rev. Professor Onderdonk, and the Matriculation Sermon preached by the Rev. Professor Turner, in the presence of the faculty and students of the Seminary, and a public congregation; after which twenty-two young gentlemen, all of the Junior Class, were matriculated. One other of the same class, absent from indisposition, will be matriculated at a time specially appointed by the faculty.

SUNDAY SCHOOL.—We are requested to direct the attention of the benevolent to the state of the Sunday school for colored children in Grand-street, near the Bowery. It is sustained by the efforts of a few pious female teachers, who not only propose to teach all who will come, but have adopted the plan of meeting one evening in each week to sew for the benefit of the poorer ones. Many more might be brought into the school had the teachers the means of furnishing the necessary clothing. Incidents, the publication of which, however, we deem unnecessary, have been furnished us illustrative of the usefulness of the school. Small donations, either in clothing or money, will be thankfully received at 194 Broadway, or 9 Vandewater-street.

CHRISTMAS AND NEW YEAR'S GIFTS.—We hope our readers will not take it amiss if we suggest to them that the generous feeling which at this season pervades all hearts should be directed in due measure to the relief of the indigent. We are not of the number who would perpetually exclaim, "Might not this have been sold for much and given to the poor?" Presents to friends and relatives, and the indulgences usually connected with the season should by no means be discouraged. They awaken grateful recollections and tend to cement us in the bonds of good feeling. But the poor, never at any time to be forgotten, should now be especially remembered. It is an immemorial usage in the Church, that on Christmas-day a collection should be made in every parish exclusively for the benefit of its poor: this alms-giving should be particularly remembered, and no man, woman, or child, should feel excused from contributing liberally to their relief. But still this custom should be considered, as intended by the Church, rather as an admonition to its members of the general duty of charity, than as prescribing the measure of its exercise. Let other objects be sought for and the poor be made to feel every where that Christmas is a happy time.

DR. SMITH'S LECTURE.—Understanding that the lecture of Dr. John Augustine Smith, delivered at the opening of the medical college for the present season, "On the Sense of Touch, or Physiology and Philosophy opposed to Materialism and Atheism," is attracting, as it deserves, great attention, we have not been able to refrain from expressing, at some length, our opinion of its merits. The review which we have prepared was handed to the printer for insertion this week, but being found too long, it is deferred to our next. We dissent *materially* from Dr. Smith in some of his positions, but the ability and liberal spirit in which he writes, leaves us no room to doubt that he will be rather gratified than displeased with a free and courteous examination of his argument. We shall wish him a happy New Year in our next.

CHRISTMAS HYMN.—Our poetical correspondents have laid us under unusual obligations this week, and the influence of their effusions, it is believed, will be in harmony with the benign and Christian spirit of the season. The following stanzas were not received in time to be inserted in the usual place, but are too appropriate to the season to be deferred to a future number.

Reclining on the humid earth
The watchful shepherds wait the day,
Unconscious of the Saviour's birth,
Unconscious where the infant lay.

But see that radiant light illume
The soft-reposing landscape round,
And brilliancy dispels the gloom,
While thus the rocks and hills resound.

"Mortals, your loudest anthems raise
To celebrate th' approaching morn,
And swell your loftiest notes of praise
In honor of your King that's born."

And as this day returns, shall we
Restrain our feeble homage, LORD?
Shall we withhold our songs from thee,
From thee, by heavenly hosts adored?

No,—let us raise our joyful songs
Obedient to commands divine,
The tribute, LORD, to thee belongs,
And be our cheerful tribute thine.

A. D. G.

CHRIST CHURCH, ANTHONY-STREET.—This church is not usually open on Sunday evenings. We hear, however, that the worthy rector and his assistant intend to celebrate CHRISTMAS-EVE, not with a protracted vigil, but with suitable services preparatory to the festival of the Nativity. The church will accordingly be open for divine service on next Sunday evening, at the usual hour for evening service.

Adversity a Blessing. A narrative, founded on fact. By a Lady. New York: 1838. Printed and published by the General Protestant Episcopal Sunday School Union. Depository 28 Ann-street.

An excellent story for children by one who in a quiet way has done very much for their benefit. We advise all who make purchases for children this season to include this little narrative in their list.

Any thing published under the authority of this Society, carries with it the surest guarantee of its being useful and excellent. The little tract now before us is written by a lady, and is intended as a present for Sunday schools at this happy season of the Christian year; for Christmas invariably brings with it its obligations of bestowing little tokens either of remembrance or affection upon those for whom we feel any special regard; and children are generally foremost in their claims upon us. These pages then may be distributed with far greater advantage among them than sweetmeats and toys; and who can say whether, through GOD's blessing upon the means, even this interesting and simple narrative may not become instrumental in causing some poor afflicted families, through their children, into whose hands this tract may fall, to become happy in the knowledge of GOD and of our blessed Saviour. The fair author of this concise little tract, whoever she may be, deserves our thanks for the important truths she has conveyed in a style at once pleasing, chaste, and correct, and suited to the capacities of her juvenile readers.

A Love Token for Children. Designed for Sunday School Libraries. By the Author of "The Linwoods," "Live and Let Live," "Poor Rich Man," &c. &c. &c. New York: Harper & Brothers. 1838.

"*Whatever comes from the pen of Miss C. M. Sedgwick must be good*,"—this is a sequitur which is usually awarded to this lady's writings; we have therefore carefully perused her little book, to ascertain for ourselves if it be really a just one; and we are happy to find that Miss S. *does* write well, and applies her talents in furtherance of the best interests of the rising generation. The "Love Token for Children" contains seven little tales, interesting in themselves and intended to convey some useful moral. The first of these, "The Widow Ellis and her Son," is excellent, it teaches us to "overcome evil with good." The "Magic Lamp," and the "Chair of Love," are rather too allegorical for the capacities of children, to please us altogether; but the rest, especially "Mill Hill," may be read with advantage by both young and old. Indeed, oftentimes "the milk for babes" is most suited for children of a larger growth—it is as strong as they can bear it—most nutritive and most beneficial; and to such also, as well as to Sunday schools in general, we recommend this little book. D.

Family Prayers; to which is added a family commentary upon the Sermon on the Mount. By the late HENRY THORNTON, Esq., M. P. Third American Edition. Edited by the Rev. Manton Eastburn, D. D., rector of the Church of the Ascension, New York. New York: Swords, Stanford & Co. 1837.

We have great pleasure in recommending to our readers a work which has afforded us much satisfaction and which within a very short period, less than 12 months, has already reached its third American edition. The name of Henry Thornton, it has been said, "Is one which is synonymous with virtue;" and if we had to speak of the man rather than of the work before us, we should feel ourselves at a loss to find a better definition, or more correct description of his character. To say that he was a truly good and devout man is not sufficient, he was far more than this; he was a most exemplary Christian, exhibiting in his daily walk all the graces of a holy and religious life. His benevolence was commensurate with his devotedness to his Maker; as a philanthropist his name stands foremost in the list of very many bright patterns, who delighted in doing good; and his memory will long be revered as one of the first promoters of missionary labors throughout the heathen world.—But, to retrace our steps,—if such was the man, what may we not expect all that proceeded from his pen to be? Prayer has been very beautifully defined to be "the tear of faith;" and those who will peruse the pages now recommended to their notice will find this definition to be true. The aspirations which are here offered to the Almighty are those of faith, clothed in language breathing forth a spirit of humility, though at the same time of fervent hope and lively confidence in GOD's mercy through a crucified Redeemer; and full of love, charity, and goodwill towards all mankind. Here are no unguarded and irreverent expressions; but words which bespeak a prostration of soul, arising from a deep sense of the infinite holiness of Him to whom our petitions are addressed; and offered before a throne of grace under a heartfelt conviction of man's sinfulness and unworthiness to approach an offended Deity, and a belief in GOD's readiness to pardon the penitent sinner. The style of Mr. Thornton's composition is chaste and elegant; there is, however, a terseness about some of the sentences which some persons may not altogether admire—an abruptness or rather a want of amplification, diffusiveness, or enlargement. Short sentences may be agreeable. These prayers were written for the use of Mr. Thornton's own family; at the request of friends they have been given to the public, and we cannot entertain a doubt of their usefulness either in this country or in England.* The family commentary upon the Sermon on the Mount claims equally our commendation. It is an admirable work, and must be read with infinite satisfaction. If any thing it surpasses even our high estimate of the prayers. The whole production is so practical and so spiritual, that the very reading of it must, under GOD's blessing, do good. Whatever Mr. Thornton's peculiar views might have been, there is nothing discernible in his writings that is objectionable: he was a pure-minded Christian, but neither a bigot nor an enthusiast; the love of CHRIST was shed abroad in his heart, and he spake and wrote what he felt and experienced of the blessedness of religion and of the happy tendency and practical effects of a godly life. We may say of him that he was a man of prayer, and one to whom the language of supplication was familiar; that he was an experimental Christian; that his knowledge of human nature and of his own heart enabled him to expound and exhibit divine truths to others in the most pleasing, useful, and acceptable manner; above all, as the poet expresses it, that

"*He practised what he preached.*"

We sincerely hope the publishers will be amply remunerated by the continued and increased sale of this book, which is printed in a very good type, on excellent paper, and at a cheap rate. The editor of the American edition has made some necessary and judicious alterations suited to this country, and the appearance of the work, under his careful revision, and high recommendation, will bespeak for it a claim to the favorable notice of the public, which it gives us much pleasure to record. We cannot close our review without a very gratifying and consolatory remark upon the fact, that no inconsiderable portion of the most able, useful, and practical illustrations of our holy religion, have emanated from the pen of truly pious and devout laymen, civilians and others. A Nelson, a West, a Bowdler, a Mason, a Stevens, a Park, a Good, a Turner, a Wilberforce, and a Thornton, are but a few of the names which might be enumerated in confirmation of this assertion:—it shows the adaptation of religious truths to the calling of every man; and it points out and confirms the duty of each individual to employ the talent with which GOD has entrusted him to its fullest extent. Even in the apostles' days there were divers orders of men in the Church; and since "to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; and unto every one of us is given grace according to the measure of the gift of CHRIST,"—let us each, in our vocation and ministry, endeavor to adorn the doctrine of GOD our Saviour in all things, "till we all come in the unity of the faith and of the knowledge of the Son of GOD unto a perfect man, unto the measure of the stature of the fulness of CHRIST." D.

* They consist of twenty-eight morning and twenty-eight evening prayers for week days; and five morning and five evening prayers for Sundays; and are sufficiently varied in their subjects not to become monotonous or merely vain repetitions: they are well adapted for general use, and suit the several circumstances into which individuals and families may b brought.

An Appeal to Parents for Female Education on Christian Principles; with a prospectus of St. Mary's Hall, Greenbank, Burlington, New Jersey. Burlington: J. Powell, Missionary Press.

We are glad to see another edition of this excellent appeal, not only because it is an able defence and inculcation of sound principles, which cannot be too widely disseminated, but because it gives new proof of the flourishing state of St. Mary's Hall. To those who have recently made inquiries of us respecting the state of this institution, and to all others, we would commend it anew, as a safe and delightful retreat, affording the highest advantages for female education. We need not add that it offers peculiar inducements for the members of our own Church, and particularly for clergymen, to extend to it their friendly countenance and patronage. More particular information may be easily obtained by addressing a line to the Rev. Dr. Eaton, Burlington, or by reference to the Prospectus, a copy of which will be left at 28 Ann-street for inspection.

The Right of the Eastern Diocese to Elect an Assistant Bishop. Cambridge: Folsom, Wells & Thurston. 1837.

It seems, from the appearance of this pamphlet, that the controversy respecting the Eastern Diocese is not yet at an end. We have read the pamphlet, but not with the same satisfaction as the "Considerations on the Eastern Diocese."

[COMMUNICATED.]

We are requested to state that the two donations acknowledged in last week's Churchman, by Dr. Lyell, were made by gentlemen belonging to Christ Church. This is especially a season which calls for benevolence. Winter has now set in with its rigor and severity, and bringing with it additional wants.—The poor need assistance and must be supplied. The clergy are beset with applications for relief on every hand, and cannot of themselves supply them. Those therefore who have the ability, though not the time and leisure, which a discriminate charity demands, cannot do better than make our missionaries and their respective ministers the almoners of their bounty. And we sincerely hope the good example from Christ Church, already recorded, will be followed by very many of our Episcopalian brethren in this city. As a Church and highly-favored people, let us remember the poor—especially those of our own household, for "It is more blessed to give than to receive."

For the Churchman.

Mr. Editor,—We, the rector and vestry wish, through your paper, to lay before the Churchmen of this city the present wants and prospects of the Church of the Nativity. Little more than two years ago, the persons to whom we now appeal were asked to assist this infant and needy church. The request then made was not disregarded and many individuals contributed, with noble and primitive liberality, to establish, in a destitute section of the city, the Church of GOD. By the liberality thus bestowed many souls have been saved from death by the washing of regeneration and the renewal of the HOLY GHOST.—To have been the means of conferring such infinite benefits and blessings upon so many immortal beings is, of itself, a sufficient reward given, and must afford in rich abundance the spiritual delights of joy and consolation. But, before sixteen months had elapsed, the chapel, built principally by the liberality of city Churchmen, was burned to the ground, and the congregation was scattered as sheep without a shepherd. A room, however, the only one that could be found, was soon fitted up by the vestry; but on account of its location, and the want of regular clerical services, from a few weeks after its being fitted up until last July, the congregation rapidly decreased in numbers. This falling off has now ceased and the congregation is increasing and flourishing to as great, and probably to a greater extent than could be expected under present circumstances. The vestry having incurred the expense of about five hundred dollars in hiring and fitting up a proper place for worship, have been unable to defray it, on account of the great decrease in the congregation. This, however, could be defrayed by ourselves and immediate friends, but we are persuaded that the room which we now occupy will not answer our purposes, and that a chapel is absolutely necessary to our future existence and prosperity. We can now put a up very neat and commodious one, on account of the cheapness of materials and labor, for a very small sum. A chapel, such as is designed to be put up, will cost but one thousand dollars, or, if there be a basement room of the same size, thirteen hundred. To pay off our little debt then and to put up a convenient chapel would require but fifteen or eighteen hundred dollars. We would now ask the Churchmen of this city, not indeed to raise the whole amount, but to assist in raising it. We are compelled, as it were, to commence anew, and indeed to raise this church will require more arduous labor than to have formed it, and nearly as much assistance. If ever there were a section of the city that needed the institutions of religion it is this.—It has been destitute of these so long, that a large portion of the inhabitants have become regardless of religious matters and of their spiritual and eternal interests. To establish the Church in such a section requires persevering and determined effort, and for the present at least assistance from abroad. From the cheapness of materials and labor, and from the relative position and influence of the Church in this section, the present appears to be the seasonable time for erecting a chapel and placing the church upon a sure and permanent basis. And we trust that the Churchmen of this city will feel a noble pride in having administered, and in continuing to administer to the necessities of a struggling church and the spiritual wants of undying souls.

We are aware, and feel that the present is an unfavorable time to ask for assistance; but what are a thousand dollars for the thousands of devoted Churchmen in this city? If the sum desired were large, we should fear for the result; but it is not, and hence we feel confident that this call will be responded to in liberal donations. The church needs assistance, and needs it immediately. If she does not obtain it, she will cease to be numbered among the churches of the Diocese. Upon such a result we look with sorrow, for it makes the eyes to ache and the heart to sicken. We would now, therefore, call upon the Churchmen of this city, each according to his ability, to contribute to the aid of this church, and prevent its extinction. A chapel is only wanted to secure its prosperity, and the future erection of a noble edifice. It seems to us that this church, which is so greatly needed, and whose resources to benefit the souls of hundreds are developing themselves so fast, will not be permitted to fall when so little is required to prevent it. The church can never be built up in this section of the city without assistance, and it can never be built up with so little as at the present time. What are twelve hundred dollars to the infinite results that depend upon it?—What are twelve hundred dollars distributed among the Churchmen of this city, to the withering of a part of CHRIST's body, and the spiritual destitution of hundreds of immortal souls? If the sum now required were only to save the school connected with the church, which has been the means of consecrating to CHRIST and the Church many pure and noble hearts, it would be well and profitably expended. We hope the consideration of former liberality will not deter any from contributing at the present time, and for the proposed object. By lending their aid to assist a weak and struggling church, the very body of which they themselves are members, will be strengthened, increased, and comforted. And further, the aid thus given will be given, as it were, to CHRIST, for thus he regards it. Yes, at the last great day, when all nations shall be gathered before the judgment-seat of CHRIST, then will he himself acknowledge, "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." May each one, then, according to his ability, appropriate to CHRIST, in the person of his needy and destitute Church, the charities that will receive his approbation at the last and final account.

In making this appeal to the Churchmen of this city, we feel bound to state that the insurance money for which the chapel was secured from fire went to liquidate one or two necessary debts.

Signed, in the name and behalf of the Wardens and Vestry of the Church of the Nativity,

SOLON W. MANNEY, *Rector elect.*

Note.—The chapel designed to be erected of brick will be sixty feet deep, twenty-five front, two walls twelve feet, with an arch of three feet in the centre, which is larger than the former one.

Individuals will be called upon personally to contribute to the erection of the chapel for the Church of the Nativity.

The above appeal of the Vestry of the Church of the Nativity is hereby earnestly commended to the kind and liberal consideration of the Episcopalians of this city.

BENJAMIN T. ONDERDONK.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Third Sunday in Advent, December 17, confirmed 29 in Grace Church, *New York.*

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn.*

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York.*

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

CALENDAR.

DECEMBER.

24 Fourth Sunday in Advent.
25 The Nativity of our LORD JESUS CHRIST.
26 St. Stephen, the martyr.
27 St. John the evangelist.
28 The Holy Innocents.
31 First Sunday after Christmas.

NOTICES.

EDUCATION AND MISSIONARY SOCIETY.

Reports of the past year ready for distribution by Thomas C. Butler, chairman of Committee of Arrangements, 28 Ann-street, up stairs.

The Church of the Messiah have removed to Chatham Hall, corner of Bowery and Division-street. Entrance on the Bowery. The Rev. Calvin Colton, rector, will continue his lectures to young men every Sunday evening.

The Right Rev. Bishop Onderdonk is expected to preach to-morrow morning.

December 23, 1837.

The ladies connected with the Eighth Avenue Sunday school having formed a sewing society, for the purpose of aiding in clothing the poor and destitute in the neighborhood of Eighth, Ninth, and Tenth Avenues, and between Thirtieth and Fortieth-streets, respectfully solicit donations from the charitably disposed. Any articles that can be turned to use will be thankfully received at the Protestant Episcopal Press, Messrs. Swords, Stanford & Co., or by the superintendent, No. 14 East Building Theological Seminary. Shoes, stockings, calico, thread, needles, &c. &c. would be of great service to them.

October 28. 2m

FAIR.

A Fair, for the benefit of the Sunday school attached to the Mission Church of the Holy Evangelists, is contemplated to be held the week preceding Christmas. Donations in money, or articles suitable for a fair, prepared and sent in by ladies belonging to other congregations, will be very thankfully received. They may be left at either of the following places: Episcopal Press, 28 Ann-street; Swords & Stanford's, 152 Broadway; Mrs. Earl's, 20 Pike-street.

The current expenses of the school (independent of clothing the children) are about $200 a year; and these have heretofore been borne almost entirely by the teachers.

October 23, 1837. 2m

ACKNOWLEDGMENTS.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

Cash, from a lady, $10 00; J A Perry, 5 00; Gould Hoyt, 5 00; Mrs Parker, 1 00.

R. SPENCER, Treas. of Build. Com.

The building is now finished, but *not yet half paid for.* Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the LORD."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions.

From Henry Carey, Esq, by the hands of the agent, $10 00; Mrs Henry Carey, annual subscription, by do, 3 00; S W Moore, M D, by do, 5 00; Thomas Otis, by do, 10 00.—Total, 28 00.

THOMAS BROWNING,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer, Thomas Browning, 77 Maiden-lane; or by Thomas C Butler, agent, at the Depository, No. 28 Ann-street, up stairs, who has for sale, or hire, the stereotype plates of Megarey's elegant edition of the octavo Prayer-book.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions.

Dec 5	From Mr R Ray, by the hands of the Rev Dr Berrian, -	$30 00
15	From Henry Carey, Esq, by the hands of the agent, -	10 00
	From Mrs Henry Carey, an annual subscription, by do, -	1 00
18	Cash, (W M,) by do, - -	5 00
19	From T Peck, by do, - -	2 00
	From Thomas Otis, Esq, by do,	10 00
		$58 00

THOMAS BROWNING, Treasurer,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer; or at the Depository, 28 Ann-street, up stairs, by Thomas C Butler, agent; where tracts in pamphlet form, and bound in sets, may be obtained by subscribers and auxiliaries, and for gratuitous distribution.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, gratefully acknowledges the receipt of thirty dollars at the hands of the Rev S Hassard, rector of St Thomas' church, Taunton, Mass, being the amount of the rector's pledge for the year 1837.

JOHN W MITCHELL, 28 Ann-street.

December 20, 1837.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber, as missionary, very thankfully acknowledges the receipt of twelve pair of new shoes and stockings, from a lady of St John's chapel, "for the poor children of the mission school, Vandewater-street," per Swords, Stanford & Co. From Mrs S, by the same, a bundle of clothing for the poor. Also, by the agent of the Protestant Episcopal Press, $15 00, from a lady of Trinity church, "to assist in providing warm clothing for the children of the Sunday school attached to the mission church of the Holy Evangelists."

E. B. KELLOGG, 401 Hudson-street.

December 20, 1837.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $3 00 from P D Collins, Esq, for a special case of suffering. By Swords, Stanford & Co, from Isaac Carow, Esq, $10 00, for the poor. Through the hands of the agent of the Protestant Episcopal Press, $5 00, from a lady of Trinity church, to assist in providing warm clothing for the poor children of the Sunday school attached to the mission church of the Epiphany.

LOT JONES, 192 Allen-street.

December 20, 1837.

P. S. Donations left at the residence of the subscriber, or to his address, at Swords, Stanford & Co, 152 Broadway, or with the agent of the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Dec. 20, from the following persons, viz.

Rev Samuel T Lord, with remittance—Rev E E Ford—Rev N H Adams—Rev J B Britton—Rev W R Whittingham, D D, with remittance—Edward Wiley, with remittance—Lieut L Thomas, with remittance—Isaac Clark—C Stimpson, jun.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Norway—Postmaster, Macon—Wm C Lord—Mr George Ball—Rev S Hassard, with remittance—L H Young—Rev Wm C Cooley—Mary McDowall, with remittance—Postmaster, Louisville, Ga.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From December 14, to December 20, 1837, inclusive.

George W Donohue, 1 pckge, Philadelphia Union Line. Miss Croes, 1 pckge, New Brunswick, New Jersey steamboat office. Rev E E Beardsley, 1 pckge, Cheshire, Ct, sent Ives, Kendrick & Co, 12 Cedar-street. Rev E N Mead, 1 pckge, Sing Sing, steamboat Union.—Wm Woodward, 1 pckge, Baltimore, Md, schr Robert Gordon. Armstrong & Berry, 1 pckge, Baltimore, Md, schooner Robert Gordon. Anthony Hyde, 1 pckge. Washington City, D C, schooner President. Edward Wiley, Savannah, 1 pckge, sent G Buck & Sons, 68 South-street. Sidney Babcock, 1 pckge, New Haven, Ct, steamboat office. Charles Foote, 1 pckge, Bridgeport, Ct, steamboat, C Vanderbilt. H H Roth, Norwich, 1 pckge, steamboat New London. Rev N E Cornwall, 1 pckge, Southport, Ct, sloop Merchant.

THE CHURCHMAN'S ALMANAC FOR 1838.

The fourth edition of the above is this day published. It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

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TO YOUNG PHYSICIANS.

A resident physician is wanted in a literary institution in the neighborhood of New York. A respectable young man of some experience, who has had the advantages of a thorough medical education, and who would also be capable of filling a professorship in chemistry, a year or two hence, would find it a desirable situation.—At present the salary would be small, but might be considerably increased by his taking part in the English instruction of the institution, until he entered upon the professorship, when the compensation would yield a comfortable support. The place is recommended to the notice of physicians of Christian principles, who feel an interest in the welfare of the young, and who would make physical education their particular study. A line addressed to the editor of the Churchman will be attended to.

November 15, 1837. tf.

PARISH AND RELIGIOUS LIBRARY.

Of thirteen Volumes. Contents as follows.

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.

Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty; with preface and notes.

Vol. III. contains The Apology for the Church of England, and A Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs, and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D., professor of moral philosophy, logic, and Belles Lettres in Columbia College. *Audi alteram partem;* with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations.—Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark.'

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions. Edited with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above library is kept constantly on hand, and for sale by the Protestant Episcopal Press, 28 Ann-street.

Dec., 1837. tf.

FOR THE HOLYDAYS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque.*

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis. London, 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo., *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmass and New Year's Present for 1838.—London, 18mo., *Arabesque.*

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All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

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Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

POETRY.

For the Churchman.

CHRISTMAS-DAY.

From his bright throne, before which angels bend,
On wings of mercy comes the sinner's Friend;
Glory to God! the incarnate Word appears,
Glory to God! the Son our nature wears.

One with the Father, the eternal Lord,
Who heaven and earth created by his word,
Leaves all his glory, lays his Godhead by,
And veils the splendors of the Deity.

Heaven's shining hosts their loud hosannas raise,
Let mortal voices swell the song of praise;
Glory to God, from whom all goodness springs,
Yon lowly infant is the King of kings!

Stupendous miracle of love and grace!
Shout, shout hosannas, Adam's ransom'd race;
Let every heart and every tongue proclaim,
Jesus, the Saviour's dear and hallow'd name!

Lovely as first faint light of morning's ray,
Whose gradual kindling ushers in the day,
Gleam'd types and symbols, prophecies of old,
Which long Messiah's peaceful reign foretold;

As, when the sun pours one effulgent stream,
Its splendor merges every lesser beam;
So shines that radiance given the world to bless,
Shed by the glorious Sun of Righteousness.

Haste to its light, with pure and contrite heart,
Bid each unhallow'd thought, vain wish, depart;
In love and faith your grateful off'rings bring,
Adoring Christ, your prophet, priest, and king.

Haste to its light, which now in mercy glows,
Ere death shall call thee to thy last repose;
If in life's morn,—'tis sweet to seek thy God,
Before guilt's path thy youthful steps have trod.

Haste to its light, thou worn with care and wo,
From every beam exhaustless blessings flow;
The mourner gladd'ning with their light divine,
Firm manhood cheering, soothing life's decline.

Haste to its gentle light while time is given,
So at that day when, in the clouds of heaven,
Thy Lord appears clothed with omnipotence,
While justice waits his judgments to dispense.

Thou shalt not dread those flames of living fire
Which round him circle in that day of ire;
For he, the Judge, in glory on his throne,
Is Christ, thy Saviour, Israel's holy One.

J. C.

From the British Magazine.

BUTLER'S ANALOGY.

"Though but a partial answer to the question, 'How we came to be placed in this state?' yet it is a more satisfactory answer to another, which is of real and of the utmost importance to us to have answered—the inquiry, 'What is our business here?'" Part 1. ch. v.

Butler, in lowliness divinely strong,
To whom the mighty key of faith was given,
And wisdom took behind the struggling throng,

And showed afar the golden stair of heaven,
Muffled with clouds! With thee methinks I see
The mists recede, and 'tween the darkness riven,

Uplifted nature, wed with piety,
Looking to Him that died. That Spirit bless'd
Wore unadorn'd golden simplicity

And looks of love, that in my dark unrest
Bade me not seek repose where all is motion,
Nor couch of rest upon the billow's breast.

"Go, talk of rest unto the rolling ocean,
To stars of heaven, unto the wand'ring breeze,
And cataract's choral voice of wild devotion!

All motion, all mutation, herbs and trees;
All living, earth and heaven! And who art thou?
On wheel of rolling summers, while at ease

Thou seest the banks recede behind life's prow,
Beneath thy keel is the great shoreless billow:
Around thy soul is the eternal Now.

Sit not and weep 'neath exile's shadowing willow,
But gather strength with strength, and light with light,
Nor take wild ocean for thy resting pillow.

'Tis not enough for rest, but on—and write,
'Blessed are they that faint not.' Heed not guile
Of wisdom's folly, nor inquire of night

Where she hath hid the sun; content awhile
Amid dun shadows, and night's darkling noon,
To walk with the moon's lamp, and hail each smile

From her dim house of clouds, and thou full soon
Shalt come to light of the eternal city,
That needeth neither sun nor wint'ry moon.

O haste, for time is on the wing, and pity
Doth stretch her arms to thee, and holy love,
And nature sings aloud her changeful ditty."

The Spirit spoke; methought I look'd above;
And then from 'neath my feet, all fearfully,
The world—the big round world—it seem'd to move.

MISCELLANEOUS.

THE AWFUL CASE OF DRUNKARDS.

A Tract, addressed by a clergyman to his parishioners, on occasion of the death of a man killed in a battle, after excessive drinking. By the Rev. E. Bather, M. A. London.

My dear friends and neighbors,—It is but a very short time since I was called upon to address you from the pulpit, on the decease of one who, as I had every reason to hope, "died in the Lord." When I exhorted you, by following that person's good example, to prepare to meet your God in judgment, I did not think that I should so soon have had occasion, much less occasion so awful, again to bring the subject of death before you.

So it is, however; and I should hold myself inexcusable, if I did not take notice of what happened in this parish last Lord's day. Sunday last, it seems, was the parish wake:—wakes, I may observe to you, are among those ancient customs which have been perverted from their original meaning, and are now almost universally abused to the purposes of sin. The wake was usually held on the eve of the saint's day to whom the parish church was dedicated; and, as the name imports, it was a time of wakefulness or watching, to be spent, not in brutal excess, but in prayer and fasting, as a preparation for the next day's religious festival. But, whatsoever connection these usages may once have had with religion, it has long since been forgotten, and wakes are become altogether times of idleness and folly, and generally of drunkenness and riot. On Sunday evening last, two young men who had been taking part in the Sabbath-breaking and drinking usual at such seasons, had afterwards some dispute, in consequence of which they fought, and one of them (I believe I ought to say the aggressor in the quarrel, and the one most to blame) received a blow or hurt, of which he died the next morning in great agony. Such, at least, was the opinion of the surgeon who examined the body; and, accordingly, a jury have found a verdict of manslaughter against the survivor. Neither of these persons, indeed, were inhabitants of this parish; but here it was that the fight took place; and here also that occurred which was the cause of every thing. Here, I mean, the parties in this sad business had polluted the sabbath, by making it a day of drinking and excess. For though perhaps neither of them had proceeded to the last degree of intoxication, it is very clear, that if there had been no drinking at all, or if there had not been too much, there would have been no fighting, and thus all might have been well. But, by occasion of this sin, the woful calamity of which you have heard has taken place.

And now I desire to ask, is all this nothing to you? Or ought this, after a few days' talk, to be forgotten? Is there not, indeed, a warning voice in it? And if so, ought not that warning voice to be seriously and solemnly regarded? Depend upon it, it is no intention of mine to excite your indignation against either of the unhappy parties in this sad transaction; doubtless both were heavily in fault; and great was the fault, I think, of some others, whose consciences, perhaps, may not greatly smite them—I mean of those who stood by, and made no effort to prevent the mischief. But with respect to the principals, one is gone to his account:—and, as to the other, it behooveth such as we are to think less of his guilt than of his wretchedness. I desire to bespeak for him the prayers of every Christian who may hear of the case, that out of the bitter remorse and terror which, no doubt, he feels, it may please the Father of mercies to bring forth such a "godly sorrow as may work in him a repentance not to be repented of." But whilst you compassionate the parties, I would by no means that you should be in any haste to forget the fact. The remembrance of it, by God's grace, may be of service to you.—Here is a fellow-creature, whom God hath permitted to "eat of the fruit of his own way, and to be filled with his own devices." Here is one who, in the very act of polluting God's sabbaths, who in the act of strife, and in the hour of excess and riot, has received his death-blow, and been hurried away to judgment. But was he, I do beseech you, a sinner above all men who have been dwelling here among us? Is it because none of yourselves have ever tempted God in the same way, that you are all alive this day? Or is it because none of yourselves have ever wilfully sunk man in the brute by drunkenness, that none of you have committed a crime under the influence of drunkenness, such as might be worthy to fill your souls with remorse and heaviness even all your days? I am afraid this cannot be affirmed with truth: and therefore I think it my duty not to neglect the unhappy occasion afforded me, for bringing the awful case of drunkards under your serious consideration.

Every body knows what drunkenness is: and all can see how common it is; but few, perhaps, have seriously considered the character and condition of the drunkard, regarding him as being at the same time a responsible man, and one who has free access, if he will but use his privilege, to all Christian means and ordinances. He himself, at least, it is most certain, but little ponders it how the fleshly lust to which he hath sold himself is warring against his soul; what a price he pays for the indulgence of his low and sensual appetite; how much he prostitutes, and what harm and loss he gains by the vile degradation to which he voluntarily yields himself.

Well, however, hath the prophet spoken it, "Thou art filled with shame for glory," (Hab. ii. 16,) and worthily hath the wise man testified, "Wine is a mocker," (Prov. xx. 1,) and needful is the Redeemer's solemn warning, "Take heed lest your hearts be overcharged with surfeiting and drunkenness." (Luke xxi. 34.) For if there be a man defiled, and despicable, and degraded beyond ordinary sinners; if there be one "whose mind the God of this world hath blinded lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto him;" if there be one who stands upon the brink of a precipice, and "who tempts the Lord his God," assuredly it is the habitual drunkard; and he who but occasionally consents to the same sin, is, beyond a question, making but too much haste to bring himself unto the same condition.

For glory it was that God made man at first, and "glory, and honor, and immortality," he means for his redeemed now. But as to the drunkard, how is it in the nature of things that he should be "a vessel unto honor, sanctified and meet for the Master's use?" "*His* God is his belly, *his* glory is in his shame." As if it were not enough that we had lost the image of God, and by the fall were despoiled of holiness, this man will surrender to the prince of darkness that which is yet left to distinguish us from the brutes that perish, and by surrendering it, will reduce himself beneath them. As if it were not enough that we are of our own nature prone to evil, and that being set in the midst of many and great dangers it is hard for us, with all the succors which we may have from grace, always to stand upright; the drunkard will put himself into a condition in which it shall be impossible for him either to have grace or to seek it; yea, worse than this, will put his body and soul into the hands of Satan to do as he pleases with them, he knows not, and he cares not what. What is become of the manhood of such a man? What evil thing is there which such a man can truly hate? what good thing which he can love, what honorable thing which he can heartily admire?—That man can by no means be conceived to be truly resolved against ribaldry, or profaneness, or oaths, or blasphemies, or anger, or clamor, or violence, or murder,—or to be afraid of any manner of evil work, or to love peace, or purity, or common decency,—or even to have any proper self-respect and concern for his own character,—who is willing *often* to put himself into a condition in which he cannot be answerable for what he shall do next, in which he is sure to do much that is both mean and wicked, and to expose himself to the scorn and derision of all around him and of all beneath him.

"But the harp and the viol, the tabret and pipe, and wine are in their feasts." (Isa. v. 12.) It is not for nothing, it seems, that he runs all these hazards; it is enjoyment that is his aim. "Go to now," he saith in his heart, "I will prove thee with mirth: therefore enjoy pleasure." (Eccl. ii. 2.) "But who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine," saith Solomon, "they that go to seek mixed wine: at last it biteth like a serpent, it stingeth like an adder." (Prov. xxiii. 29.) Alas! how are men befooled with dreams of pleasure to be gotten in the way of sin; as if they could "make straight what God hath made crooked," or find contentment in the direct road to wretchedness. "They feed on ashes, a deceived heart hath turned them aside, that they cannot deliver their soul, nor say, is there not a lie in our right hand?" Pleasure, whatsoever men may think, is not to be had here. The time is coming when "ye shall say of laughter it is mad, and of mirth what doeth it?" The further ye go on in this road, the further off shall ye surely be from that ye aim at. True comfort comes to men exactly in proportion as they put a bridle upon their lusts: exactly in proportion as they cross and deny their sensual, sinful appetites: the more indulgence of them, the more thirst, the more sorrow, the more disappointment. "The wise man's eyes are in his head," and he is aware of this; "but the fool walketh in darkness;" the drunkard is too blind to see it. Phrensy passes for delight with him: riotous excess or stupefying sottishness are the best pleasures that he knows of; and he has absolutely forgotten the end for which he lives, or that he has any higher thing to do. He hath, indeed, an immortal soul at stake. The eye of God is upon him: he hath sinned, and hath not repented, and the *wrath* of God is upon him: "The night cometh wherein no man can work," (John ix. 4;) and "there is no device, nor knowledge, nor wisdom in the grave, whither he goeth." (Eccl. ix. 10.) On the other hand: "Behold all things are ready," (Matt. xxii. 4:) if he will but turn, there is no want of encouragement, no want of invitations, calls, or warnings, no want of assurances that God is willing to accept him when he does turn, and that he is at hand to help him and to guide him. Christ hath died for him, and "whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 13.) But to *him* all this grace is useless. "A price put into the hands of a fool to get wisdom, and he hath no heart to it." (Prov. xvii. 16.) "Tush, he saith, the Lord shall not see, neither shall the God of Jacob regard it." One might imagine, by the insolent daring way of many men's proceedings, that they had proved the Scriptures to be a cunningly devised fable. That they had satisfied themselves that there is no God and no judgment: no heaven for fools to lose, nor any hell for sinners to fall into. For if men had any abiding sense upon their minds of the reality of these invisible things; if they believe in any serious manner, or thought about them, much more if they *cared* about them, or had any gratitude to God for the great things he hath done for their souls through the Gospel of his Son, they could not, and they would not so put it out of their own power to make any the least use of their knowledge of Christ's great salvation.

Well then may God's word denounce a wo against them. I would have you seriously to consider what things that wo includes.

1. The first wo which I would have you notice as belonging necessarily and unavoidably to the drunkard, is one which he has in common with all habitual wilful sinners. It is this;—that "God is not in all his thoughts." But I am not speaking now of the *sin* of this, but the misery of it. Perhaps it may not much affect the minds of such sinners to hear it, but yet it would be well if they would consider this truth, that indeed they are throwing away the best and most glorious promise even of the life that now is. Perhaps it will move you a little to be told what consolation you forego by not knowing how to pray; by not knowing how (for indeed you do not know how) to read the Scriptures: by not having (which, however, ye cannot have) the blessed hope of eternal life abiding in you: by not tasting (as assuredly you cannot taste) the blessed tranquillity of those who have cast themselves upon God; and who by faith are assured that he is ordering all things for their good; and who look to "behold his face in righteousness, and to be satisfied by awaking with his likeness;" that is, by being made holy and heavenly creatures in their own persons, and by entering into the joy of their Lord at last. "I know that when the young man rejoiceth in his youth, and his heart cheers him all the days of his youth, and he walketh in the way of his own heart, and the sight of his eyes," (Eccles. xi. 9.)—he would be well enough content if this might but go on, and that he is little sensible of any loss that he sustains by being a hater of God and a lover of evil, and having no fellowship with those despised ones, whose "fellowship" nevertheless "is with the Father and with his Son Jesus Christ." (1 John i. 3.) But this unconsciousness makes your case none the better.—After all, "The works of the Lord are great, and his thoughts are very deep: and it is a brutish man that knoweth not this, and a fool that doth not understand it." (Psalm xcii. 5, 6) If you are not only destitute of religious consolations, but careless about having them, because insensible of their value your wo is twofold: you are without that which is the whole of man, and like to remain without it. If you could know your loss, by God's grace you might seek your remedy.

2. The next wo, however, the drunkard will understand better, though as he cannot but understand it in a good degree already, he will perhaps not regard it more. Besides the sin of every special *act* of drunkenness, the drunkard is unfitted, by his scandalous and degrading habit, for the useful or right discharge of the duties of any station or relation in life. There is a peculiar evil in this sin in proportion as a man's station is higher in the world, for it makes his inferiors look down upon him instead of looking up to him. There is a peculiar evil in it when a man's station is among the lowest; for it robs the poor man's family of their bread, and makes him oftentimes a dishonest pensioner on the public purse. It makes bad masters, for what servant will respect a drunken master?—And bad servants, for what master will trust a drunken servant? And the misery and the mischief that it occasions in families, especially in poor families, is not to be told. "Marriage (and how many drunkards are married men) is an honorable estate instituted of God in the time of man's innocency:—and two of the purposes for which it was instituted are these,—for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity—for the procreation of children to be brought up in the fear of the Lord, and to the praise of his holy name." But the society which a virtuous modest woman may have with a drunkard—the help and comfort that a drunken husband may be to his wife—what and where are they? How are ye "to bear one another's burdens, and so fulfil the law of Christ? How are ye so to live together that your prayers be not hindered?" What is to preserve the bond of affection between you, and how are your poor wretched offspring to be clothed and fed—and much more, how are they to be brought up in the fear of God, and to the praise of his holy name? The "bitterness, and wrath, and anger, and clamor, and evil speaking, and malice,"—the complainings and repinings, the rags and squalid filthiness of many families, whom there is no need to go far to look for; the insolence and irreverence with which children treat their parents as they grow up; the way in which good lessons got elsewhere are undone at home, may give the plainest answer to these inquiries.—The drunkard is a curse to all belonging to him, and this is another wo to him; for whether he regards it as it affects others, or despisest it, without doubt it will come upon himself at last: for you *sin against* God when you unfit yourselves for the stations and relations in which he has placed you, and *He*, be sure, will require it of you.

3. Consider as the third wo of drunkards, what in the act of drunkenness they are to do: I have said before, that their yielding to drunkenness, with a knowledge of this, is a grievous part of their guilt; and that men can have no true and Christian hatred of sin, who wilfully put themselves into a condition in which they may very possibly commit the worst sin. But yet even such men are not so bad as that they will sin quite for nothing; not so bad, therefore, but that they will be filled with dreadful remorse and anguish, if under the influence of drunkenness they should have committed a crime to which they scarcely feel a temptation in their sober senses. The unhappy man who has just now been the occasion of his neighbor's death, doubtless had no intention of destroying him, no apprehension that it would be so, and perhaps had little ill-will against him; but as near an approach to drunkenness as bewildered his judgment without impairing his bodily strength, made him ready for an evil work, made him easier to be provoked, and riper for mischief, and you know the consequences. You do not envy him his feelings, I suppose. Then take heed that they be not some day your own. I have somewhere read that it was put to a man's choice whether he would be guilty of murder, adultery, or drunkenness. He chose drunkenness, and under the influence of that committed also the other two. I do not mean to give you this as a piece of real history; it is a case supposed on purpose, but very well supposed, to illustrate the misery of drunkards. They have thrown away their reason and quenched the Spirit of God; why should his restraining grace tie their hands? You have no warrant to expect that he will specially interpose at all times to keep you out of mischief: but if he does leave you when you have betrayed yourselves, the devil, to whom you have given place already, will be your master altogether, and who knows how much shame and sorrow, what sin or what agony of spirit may be in store for you.

4. Consider again what, in the act of drunkenness, the drunkard is liable to suffer; people have observed the risks that drunkards run, and remarked the hairbreadth escapes they often meet with, and so it is grown into a sort of a saying, that there is a special providence over them. And so, no doubt, there is. The same merciful God who taketh care of us in our sleep, when we are necessarily incapable of caring for ourselves, does also very often take care of us, to guard us against the natural consequences of our own wilful sins and follies. But is this any reason why the Scripture should be disregarded, thou "shalt not tempt the Lord thy God?" (Matt. iv. 7.) We have a case before us which awfully demonstrates that he will not suffer himself to be so tempted and so mocked always. The miserable man who has lost his life, had wilfully put himself into a condition in which he would not take care of himself, and Almighty God has shown that, for his part, he will not *always* take care of such persons; for I believe what one of the witnesses on the inquest testified upon oath. It did not appear to him that the parties in this lamentable business were *very* drunk! They were not *very* sober then. They were just in that state in which men are ready to act upon the first impulse without thought of consequences; just, in short, in the dangerous state. If any of you, in like manner will be, as Solomon says the drunkard is, "like one that lieth on the top of a mast," (Prov. xxiii. 34,) who is to certify you that you shall not fall headlong into eternity, as this poor man did? and who can think, without shuddering, of such a death?

5. But many a drunkard dies quietly in his bed, these accidents happen but now and then, and so you are not afraid: well, if you are not, recollect what has been said before. "Wine"—that is, drunkenness—"taketh away the heart," and take heed lest *your* hearts be hardened by the deceitfulness of this odious sin.—The drunkard may die in his bed, but does it therefore follow that he will die in the Lord? Surely it is not so uncommon for him who has defiled his manhood by this vice to disgrace his old age also by it, and to keep the habit to the last. Multitudes never repent of this sin; for though they may have lost their enjoyment of it, they keep the habit itself, and the defilement they have contracted by it. Though there is an end of their mirth and merriment, there is not an end of their stupid sottishness; they are in no better state for "considering the work of the Lord, or regarding the operation of his hands." And though their departure out of the world may be slow, it has all the awful effects of suddenness: and though they die by inches (as the expression is) yet they are taken by surprise at last. People can outlive their relish for the *pleasures* of sin—like Israel they can "eat flesh till it comes out at their nostrils, and is loathsome unto them," and yet not repent of their sin, nor turn to God at all. So it is wont to be with sensual persons: and in such a condition, delaying and still delaying; enfeebled as much in mind as in body; with affections wholly alienated from God; just seeing perhaps that it would be well if he could seek him; yet with no heart to make one serious effort; overwhelmed with a sight of the work before him; wholly ignorant and conscious at the same time that it is too late to learn; slothful and besotted on the brink of eternity; and still the same, though he knows that he is standing there—so is it, that the sensual drunkard is wont to "pine away in his iniquities," and drop out of life to judgment.

6. But be not deceived, neither "fornicators, nor idolaters, nor adulterers; nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor *drunkards*, shall inherit the kingdom of God." (1 Cor. vi. 9.) Let no man deceive you with vain words—it is worse than folly, what the world talks about drunkards and profligate people hurting nobody but themselves—and about their good-nature and kind-heartedness; such people are "without God in the world:" and "the wicked shall be turned into hell, and all the people that forget God." (Psalms ix. 17.) On the drunkard's account it is that the prophet declares, "Therefore hell hath enlarged herself and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it." (Isa. v. 14.)

And now, I hope, I need say no more to those whom these pages most concern, in order to convince them of the absolute *necessity* of a speedy and sincere repentance. Nevertheless, for their direction therein, a very few words shall yet be added.

Understand this, then: There is no way of washing the heart from its filthiness, or of turning away the man from his sin, but by bringing into the heart the very spirit of purity and holiness, and employing the sinner in "whatsoever things are lovely and of good report." Therefore the apostle, when he commands, "Be not drunk with wine, wherein is excess," proceeds, "But be ye filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing, and making melody in your hearts unto the Lord: giving thanks always for all things unto God and the Father, in the name of the Lord Jesus Christ; submitting yourselves one to another in the fear of God." (Eph. v. 18–21.) Nothing is a repentance save that which shows itself in such fruits as these, save that which brings the sinner to God and keeps him *with* God. Betake yourselves to humble confession of your sin, to prayer and waiting unto God in Christ's name. When you resolve against drunkenness, you must resolve to break off the habit by God's help, and through God's Spirit, to be given in answer to your diligent supplications. When you resolve against drunkenness, you must resolve, at the same time, and in the same dependence, against sabbath-breaking and profane company, and neglect of the Bible. You must seek the Lord, hear the Gospel, acquaint yourselves with the one Saviour of sinners, Jesus Christ. If you do *not*, there is little prospect of your being frightened away even from this one sinful habit, and *no* prospect, no possibility *at all*, of your saving your souls alive.

Christ is my hope.

PRAYER BEFORE THE SACRAMENT.

O most mighty Lord, the high and holy one, who possessest eternity; who dwellest in the purest light, and whose majesty is enthroned in the midst of all the heavenly host, who are continually celebrating the praises of thy name, which is most excellent throughout the world. The light of thy countenance, I believe, is better than life; and one day in thy courts is better than a thousand. If thou wilt graciously shine upon me when I enter into thy gates to go unto thy table; if thou wilt fill me with the joys of faith, and love, and holy hope, I shall account that day the beginning of the eternal life; and remember, as long as I live, how gracious thou art. But I have little reason to be so highly favored by thee, who have forgotten ofttimes that reverence and fear that I owe to thee my Creator; and that love and dutiful affection which I owe to my Redeemer; and been too disobedient to many good motions of the Holy Spirit of grace. I have thought so much how to please myself, and so little of pleasing thee; spent so much time in the affairs of my body, and so little in those of my immortal soul, that I may rather sink into dejection of spirit toward the place of darkness, than hope to be lifted up toward heaven, to behold the Light of life.—I am apt to think that if I knew thee as the angels do, I should be filled with their love, and readily disposed to thy obedience, and spend myself in thy endless praises; whereas now that thou hast revealed those things to us, which the thoughts of angels entered not into, and hast sent thy dear Son in our nature, and not in the nature of angels, and given him to die for us, and to open the kingdom of heaven to us; I have not loved thee with the love of men. I have felt sometimes so little love to thee, that I have been apt to doubt whether I love thee. It hath been but a little spark in my heart scarce to be discerned; and hath not shone, as it ought to do, in my life before men—

But thy gracious pardon, O Lord of love, I hope will make me admire thee, and love thee exceedingly. Some small taste and savor of thine extraordinary kindness will enkindle in me the most ardent affection toward thee. And it is already the hearty desire and study of my soul, thou knowest, that I love thee above all things; and that all my love may run into ingenuous, free, and cheerful obedience to every one of thy commands. They are all holy, just, and good; they are most lovely and gracious in mine eyes. I esteem thy precepts above all things, to be most equal, beneficial, and highly conducing to the perfection and happiness of our natures; and choose most joyfully to submit myself to the sovereign authority of such tender love and goodwill toward us. Oh, pity and pardon an humble suitor to thee, that his heart may ever be under the power of thy holy commands; and being captivated from all things here below, may become a subject of thy love. I wait on thee for the power of thy Holy Spirit now to come upon me to fill me with thoughts, desires, and affections suitable to the duty which I am about to render to thee. That when I think of those sins which killed the Lord of life, I may vehemently abhor, and utterly renounce them. And when I think of thy love, it may wonderfully raise and exalt my heart to love thee, delight in thee, and gratefully to acknowledge thee. And when I think of thy holy commands, my heart may humbly bow, and gladly resign itself to be governed by them.—And the dying of the Lord Jesus set before my eyes, may make me an offering holy and acceptable to thee for ever.

I am sensible how oft I fall short of my own desires and resolutions; and therefore again look up unto thee, with an humble faith, for thy powerful presence with me. To enlighten my mind more clearly; to settle my wandering and unstable thoughts; to awaken the conscience of my duty toward thee and toward all men; to compose and quiet all my turbulent passions and affections; and to confirm and strengthen all the holy purposes which thou workest in me. Vouchsafe, most gracious Lord, to accept and assist the faintest, but honest endeavors of my soul to please thee; to encourage and further every good inclination; to possess and fortify me against the most importunate temptations, and to enable me to quell and bring under the strongest oppositions to thy divine will. I deliver up myself absolutely with all my heart unto it; desiring and purposing to live in steadfast union and conformity with it; to maintain an humble and reverend sense of thy greatness and goodness; soberly to use all the good things thou indulgest to me; to exercise righteousness, charity, meekness, and gentleness to all men; to possess my soul in patience; to be contented with my portion; to pray without ceasing; and in every thing to give thanks, which is thy will in Christ Jesus concerning me. Sanctify, I beseech thee, the greatest worldly blessings to me; support me under the heaviest afflictions; fit me for the most sudden or lingering departure out of this life, and for whatsoever thy wise providence shall order for me while I stay in it; and by these means prepare me for everlasting glory. And oh, that the nearer I approach unto it the brighter sense of it may shine in my heart, chasing away the fears of death and the cares of life. And that I may now begin it by praising thee in the company of thy saints with joyful lips; and every day praise thee better, and long more for that happy state where we shall have nothing else to do but love and praise thee for ever.

The Lord Jesus Christ be with my spirit: (2 Tim. iv.) in whose holy words I farther recommend myself to thy wonted mercies.

Our Father, &c.—*Bishop Patrick.*

From the Southern Churchman.

GEMS OF PROSE FROM COWPER.

Ability is not wisdom, and an ounce of grace is a better guard against absurdity than the brightest talents in the world.

Were men in general to save themselves all the steps they take to no purpose or to a bad one, what numbers who are now active would become sedentary.

Let true genius conceal itself where it may, we may say of it, as the young man in Terence said of his beautiful mistress—Diu non latere potest.

A woman's real character cannot be learned half so much by dancing with her as by conversing with her at home, where her behavior at the table, at the fireside, and in all the trying circumstances of domestic life can be observed.—We are all good when we are pleased; but she is the good woman who wants not a fiddle to sweeten her.

It is easier to conduct the movements of a great army than to conduct a few souls to heaven; the way is narrow, and full of snares and the guide himself has the most difficulties to encounter.

Had we eyes sharp enough, we should see the arrows of death flying in all directions, and account it a wonder that we and our friends escape them a single day.

Wishes in this world are generally vain, and in the next we shall make none.

There is sometimes more true heroism passing in a corner, and on occasions that make no noise in the world, than has often been exercised by those whom that world esteems her greatest heroes and on occasions the most illustrious.

The quarrel that the world has with evangelic men and doctrines, they would have with a host of angels in human form. For it is the quarrel of owls with sunshine, of ignorance with divine illumination.

Visits are insatiable devourers of time, and fit only for those who, if they did not do that, would do nothing.

How much better is it to take our lot where it shall please Providence to cast it, without anxiety.

At length the storm being past, a quiet and peaceful serenity of soul will succeed, such as ever attends the gift of lively faith in the all-sufficient atonement and the sweet sense of mercy and pardon purchased by the blood of Christ.

Friendship is necessary to our happiness here, and built upon Christian principles, upon which only it can stand, is a thing even of a religious sanction.

O pride, pride! it deceives with the subtlety of a serpent, and seems to walk erect, though it crawls upon the earth.

A thread of mercy runs through all the intricate maze of mysterious Providence.

Time, though an enemy to the person, is a friend to the mind.

It is well with them who can stand a tiptoe on the mountain-top of human life—look down with pleasure upon the valleys they have passed, and stretch their wings in joyful hope of a happy flight into eternity.

There is no comfort without a drawback, and therefore he who has unknown friends may have unknown enemies also.

It is a noble thing to be a poet; it makes all the world so lively. A volume of verse is a fiddle that puts the universe in motion.

In natural things as well as spiritual, it is a never-failing truth, that to him who hath, that is, to him who occupies what he hath diligently and so as to increase it, more shall be given.

Joy of heart is the best of all nervous medicines.

This world is a world of shadows, and it is the more prudent as well as the more Christian course to possess it as though we possessed it not.

Praise affects us as money does, the more we get of it, the more vigilantly we watch over it, and preserve it.

He who can command admiration dishonors himself if he aims no higher than to raise a laugh.

The course of a rapid river is the justest of all emblems to express the variableness of our scene below. As none ever bathed himself twice in the same stream, so the world upon which we close our eyes at night is never the same with that upon which we open them in the morning.

They say of poets that they must be born such; so must mathematicians; so must great generals; so must lawyers; and so indeed must men of all denominations, or it is not possible that they should excel.

Man is naturally a self-sufficient animal, and in all concerns that seem to lie within the sphere of his own ability, thinks little or not at all of the need he always has of protection and furtherance from above.

"The mercy I to others show
That mercy show to me."

Alas for Pope! if the mercy he showed to others was the measure of the mercy he received.

A melancholy pleasure is better than none.

A meaning that does not stare you in the face is as bad as no meaning, because nobody will take the pains to *poke* for it.

Faces are as legible as books, only with these circumstances to recommend them to our perusal, that they are read in much less time and are much less likely to deceive us.

Miscarriages in authorship are as often to be ascribed to want of pains-taking as to want of ability.

It was said of Archbishop Cranmer, "Do him an ill turn and you make him your friend for ever," Of others it may be said, do them a good one and they will be for ever your enemies.

Mankind are children—if we give them physic, we must sweeten the rim of the cup with honey.

There is no mark of our confidence taken more kindly by a friend than the entrusting him a secret, nor any which he is so likely to abuse.

Confidants in general are like crazy firelocks, which are no sooner charged and cocked than the spring gives way, and the report immediately follows.

For the Churchman.

PARAPHRASE OF THE COLLECT FOR CHRISTMAS DAY.

Almighty God, who 'st given thy Son,
Thy only first-begotten one,
To take our nature upon him,
The race of Adam to redeem;
And, as at this time to be born,
For sinners helpless and forlorn,
Incarnate, of a Virgin pure,
The wrath of Heaven for man t' endure;
Grant, that we, being regenerate,
All sin and wickedness may hate;
And, children by adoption made,
May, through the Spirit's gracious aid,
For ever henceforth live to thee,
And day by day renewed be,
By the same Holy Spirit given
Through Jesus Christ our Lord from heaven,
Who lives and reigns, one God, with thee
And Holy Ghost, eternally. Men.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

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Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

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Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq. J. W. Tompkins, Esq, Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar st., New York. o7 6m

TYNDALE.

The New Testament of our Lord and Saviour Jesus Christ; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf